

OF THE END OF  
THIS WORLD, AND SECOND  
COMMING OF CHRIST, A COMFORT

fortable and moſte neceſſarie diſ-

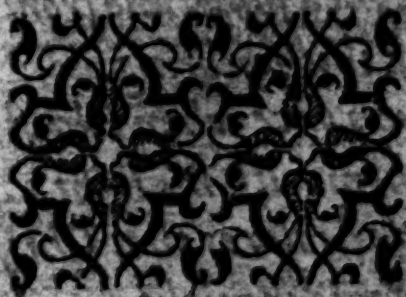
couſe, for theſe miſerable  
and dangerous  
dayes.

1. PET. 4.

The end of all thinges are at hand: be yee ſober  
therefore, and watch vnto prayer.

LUKE. 21.

Watch continually, and praye; that ye may be worſhip to eſ-  
cape thoſe thinges, ſhall come: and that ye may ſtand be-  
fore the Sonne of man.



AT LONDON,

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24th. year of Q. Elizabeth.



Verſes written by Theodore Beza vpon the  
new ſtarre, which appeared in the yeere of  
our Lord God, 1572. and 1573.

**T**hat Comete newe, which voide of hate-  
full hue, or furious gleame,  
Hath brightlie ſhining ſhewed it ſelfe,  
with gilden glittering gleame:  
What hap to earth it doth portend,  
the God of Gods doth knowe:  
And when due time ſhall once approach,  
the effects themſelves ſhall ſhewe.  
But if mans wit can any deale  
for ſee what ſhall enſewe,  
It ſhall not be offence for me,  
ſuch things by ſearch to view.  
This is the ſtarre which to the Ci-  
tie ſmall of Dauid King,  
The three wiſe men ſometime from out  
the Eaſt did thither bring.  
And that which once when Chriſt was borne,  
did leade them with his light,  
Returning nowe declares that Chriſt  
returnes againe in might.  
Wherefore you bleſſed crue of Saintes,  
and godly men, be glad,  
And bloudie tyrant Herode ſtand  
in feare, and be thou ſad.

Apoc. 6.

How long tarrieſt thou Lorde, holy and true,  
to iudge and to auenge our bloud on them that  
dwell on the earth.



¶ To the most reuerend Fa-  
thers in Christ, Edmond by the permis-  
sion of almightie God, Archbishop of Caunter-  
burie, &c. and Iohn Bishop, of London, Tho-  
mas Rogers wisheth the true felicitie of  
this life, and eternall happinesse  
by the comming of  
Christ.



It was the saying of *Cam-  
byfes*, (reuerende and in  
Christe most honorable  
fathers) That cities would  
flourish well in prosperi-  
tie, if the inhabiteurs of  
them were watchfull, and  
still imagined their enemies to bee at hande.  
That which he saide, for the prosperous estate  
of a Commonweale, did our Sauour say for  
the happy successe of al Christians. And both  
tend to shewe, that whether wee respect the  
safetie of our bodies heere on this earth, or  
the saluation of our soules in the kingdome  
of Christ, wee may not be in our callinges,  
either idle, carelesse, or secure. But yet such  
is our nature, we rather obey the wordes of  
*Cambyfes*, for temporal prosperite, than the  
warning of Christ, for eternall happinesse.  
Whereby it comes to passe, that wee haue  
commonly faire bodies, but deformed soules;  
much goodes, but little goodnes: and glo-

*Matth. 24. 14.*  
*Mark. 13.*  
*Luke. 21.*



*Arist. lib. 2.  
Rhet. 1. ad  
Theudem.  
Cap. 10.*

*Proverb. 1.  
Psalm. 73.*

rious we seeme in the sight of men outwardly, but odious inwardly in y<sup>e</sup> eyes of God. For it is hard to finde a man (saith Aristotle) which in prosperitie is not proud, disdainefull and arrogant: of which sort are they, whome strength, whom riches, whome clientes, whome authoritie, whome fauour of men hath exalted. And so enioyng their heartes desire, they are of minde, that no aduersitie can hurt them. And what is that, but as David saide, The vngodlie hath said in his heart, Tush, I shal neuer be cast downe, there shall no euill happen vnto me. But the fairest Oke is soonest cut downe: the fattest Oxe is rediest for slaughter, and The felicitie, of fooles is their owne destruction. For how suddenly doe they consume, vanish, & come to fearfull ende? Yea, even as a dreame are they, when one awaketh.

As our Sauour thought the doctrine against securitie, most profitable for his Disciples, and all mankinde: so hath his faithfull seruant the Author of this booke, supposed the same most necessarie to be spoken of, in these miserable daies. And this was the cause and ende wherefore this Treatise was first written: namely, that by reciting the signes and tokens of dangers imminent, and of the worldes destruction, he might drawe the wicked from securitie, and driue them to a care of godlinesse and vertue. A godlie, zealous,

lous, and learned worke, and gratefull, no doubt, to all good men. *Hippocrates* forewarned the *Gracians* of a grieuous plague, which was nigh at hande, and for his good admonition he was honoured as *Hercules*, and obeyed as God. The *Athenians* for telling the of the perils, which they were like to fall into, erected to *Berosus* a goodlie image, with a golden tongue. The *Gracians* to *Hippocrates*, and the *Athenians* to *Berosus* were neuer so bound, as all Christians to *Scheltco*, for this learned booke. For herein the tokens of the ruine not of one citie, as of *Athens*, nor of one country, as of *Gracia*: but of al the world are set downe. And here may bee seene the wayes to preuent the destruction not of bodie alone, as were those of *Hippocrates* and *Berosus*, but of bodie and soule, from euermlasting paine in the pit of Hell. So that more cause haue Christians to be thankfull to this Author, than were the *Athenians* and *Gracians*, to both them. Notwithstanding he desireth not (though his desertes be vnspeakable) to be honoured with the rites of *Hercules*, (such idolatrie he abhorreth :) nor to be kept in memorie with a glorious image, (such memoriall hee misliketh :) he onelie craueth, that Christians woulde weigh what is saide, and looke to themselues: he seeketh the saluation of all, not of his owne glorie.

Cardanus de  
rerum vana  
1560

1560  
1560



## The Epistle Dedicatorie.

But howsoever he bee esteemed of others, I trust your Lordships will like of this worke: and so like it, that ye will allow it: and so allowe it, that yee will both against the euill wordes of the enuious, and the captious tongues of malicious persons, willingly protect it. It pleased the Author to choose for patrons, at the first two noble \* Earles: but me thinkes, none so meete for defence thereof, being a spirituall discourse, as spirituall men. And because it tendes to the cutting away of securitie, who better Patrons than they, whose office is to be vigilant, whereof they haue their names? And among Bishops, who fitter than they, whose authoritie is such, as none may better: and zeale so greate, as none will sooner seeke and promote the glorie of God? Wherefore I trust, both because it is diuine, your Lordships wil vouchsaf: and because it was well accepted by two worthie men, (but yet temporall) your Honours wil much more willingly allowe the same, being spirituall. And that you may doe so, God for whose glorie it was first made, and is now translated, put into your mindes.

Your graces and Lordships most humble  
at commaundement, Thomas Rogers.

\* Of East  
Freeland.

¶ To the vniuersal Church  
throughout the worlde, the most holy  
and chaste daughter of Sion, and entirely  
beloued Spouse of Iesus Christ the Sonne  
of God King of all Kingdomes, health and  
comfort in the holy spirite, and  
the speedy coming of her  
Bridegrome, &c.



*Am not ignorant (sweete Sion daughter of  
the celestial Hierusalem, & entirely beloued Cani, Cani  
spouse of Christ, in howe great miseries thou  
hast bene plunged now a long time, for the  
lacke of thy kinde and louing husband: which  
notwithstanding thou art blacke and browne,  
by reason of the extreme heate of the Sunne, and light of God  
the Father, to which (as yet) thou canst not approach: yet one-  
ly, with all his heart embraceth thee as his friend, for faire-  
nes peerlesse: and as his wife, for beautie surpassing. For thy  
blackenes by his holy spirite, he hath turned into beautifullnesse,  
and thy unseemely spots of sinne, by his precious blood, are Psal. 51.  
now his seene, and by his holy spirite he hath wonderfully a-  
dorned thee within, and indued thee with the holy Ghost, and  
the seale of beleefe, so that now thou canst not doubt, but that  
he is both faithfull, and fauours thee with all his heart. And  
yet it greatly grieues thee, that thy glory which thou wishest Rom. 8.  
for, thy comforts which thou hopest for, and thy King and bride-  
grome whom thou so lookest and longest for, is so long from  
thee: And no maruell for it is the propertie of a faithfull louer,  
not quietly to beare the absence, but ardently to desire the pre-  
sence, the pleasaunt speech and louing imbracings of her belo-  
ued. And yet most of all it grieues thee to see the shamelesse  
boldnes of that abominable strumpet u. whore of Babylon,  
which blusheth not to call her selfe the onelie spouse of thy  
Christ, and so call thee an harlot: to boast of her externall*



## An Epistle

*beautie, and to cast in thy teeth thy outward deformitie: to brag of her antiquitie, fame, and glorious estate, and to tell thee of thy noueltie, pouertie, and miserie. Hence it commeth, thou art no where in quyet from such taunses and chidings, nor thy members any where safe from her bloudie persecution, Hence it is, that before the worlde, which is the sonne of this naughty huswife, thou art contemned, hated and afflicted: and she as the Queene of heauen is adored, loued, & advanced. With her haue all nations committed fornication, & the Kings of the earth haue become franlike with the idolatrous wine of her poysoned doctrine. And hence come thy deepe sighings, thy mournefull countenance, & the intollerable vexation of mind, which thou art in. Hence it is that thou canst not be merry. But comfort thy selfe, faint not (thou beloued of Christ) for thy husband for thy sake hath made her naughtinesse to be known: and she which was loued, is now hated: and she which was glorious for her externall fairenesse, is now become odious for her spirittuall filthinesse. Haue patience therefore but a little while, and thou shalt se her so be of none account for thy louer in whom thou delightest, shall bring her to such shame, as she shall not be able to shew her head out of hel, when thou shalt be in glory with thy beloued.*

*Apoc. 12.*

*Now will I make thee priuie with whom this naughty packe (which now is many wayes knowne to all the worlde) hath had to doe, since first she left to fauour thee, and began to fan- sie the wicked doctrine of the Gentiles, her bawd and thy sworn enimie, Iohn a very friend of thy husbandes, and most familiar with him, in his Reuelation did foretell, that immedi- atly (after hee had seene an Angell flieng through the midst of heauen, crieng with a lowd voyce, Woe, Woe, Woe, to the inhabitantes of the earth) fro the other voice of those three Angels which were yet to sounde, the first Angell did first sound, and he sawe a Starre falling upon the earth, which was the fall of the Popes holines, from celestials to earth- ly thinges, and hauing the keies, not of heauen, nor of Peter, (as he doth uainely boast) but of the bottomlesse pit, the pit of Hell.*

Hell, which when he had opened, there came out great abundance of Locusts into the earth, and had for their king, one whose name was in Hebrue Abaddon, in Greek Apollyon. To this wicked King, did that whore of Babylon plights her faith, ioyne her selfe, and altered the name of the Empire, so that at length the flourishing estate of the olde Empire vanished, and he became the chiefe among all Christian Kings. But what happened afterward? These Locusts, to wit, that infinite and horrible crewe of idle Prelates, Priests and Friers, with their abominable king the Pope of Rome, (whom Paul doth call, The sonne of perdition) ascended from Hell, and brought with them, not the pure doctrine of Gods worde, but the poysoned lessons of Diuels, and so by the filthy smoke of all false opinions, obscured the Sunne of righteousness, and infected the wholesome aire of Christs Gospell. But now would you have them better described? They are for their intollerable pride and threatenings, like unto horses prepared to the battell; Womens haire they haue, because they are in dealinges light, in behauiour wanton: Lions teeth for their crueltie; shieldes as it were of iron, to note their obstinacie: in wordes they seemed courteous, and therefore they had the faces of men, but in deede they proved villanous, and therefore in their tailes they had the sting of Scorpions. These made a noise, as it were of many winges, which noted the fame of the Popes holinesse. And these had power to hurt, and yet not all thinges, but onely men: and yet not all men, but those which had not the marke of God in their foreheads: and yet they could not plague at their pleasure, but in certaine moneths, and those not in Winter, but in Summer. So thou seest, O daughter of Sion, pure and unspotted Virgin, to whom this vile strumpet of Rome, which according to Sibyls prophesie, is become Rume, that is, violence or crueltie) hath coupled herselfe, with whom she hath plaide the harlot, and is become drunken with the blood of Martyrs, sitting upon that seven headed beast horrible in sight, and in deede most cruel.

Lactan. Lib. 7.  
Cap. 25.



## An Epistle

Mat. 24.

Apoc. 17.

Zach. 9.

Now mark, I beseech thee, and call unto minde, the word of thy beloved, which gaue his Apostles to understand, that afore his comming, (meaning afore he celebrates his marriage in the kingdome of his almightie Father) the sound of the Gospel as it were by a Trumpet, shoulde be heard throughout all the worlde, that so both the number of thy frendes might be greatly multiplied, and this childe of perdition, by the finall ende of all thinges, and his famous comming, utterly abolished. Which thinges to thy comfort thou maist perceiue to be come to passe abreadie, euen about the sixt houre or middle of the sixt day, or six thousand yeere of the worlde's creation. Thou seest howe the voice of the Gospel hath sounded in all quarters of the worlde: thou seest how that sonne of perdition with the whore of Babylon sitting upon a purpled and blondie beast, is by the breath of Gods worde confounded: thou seest also (which is most to thy glory, and their perpetuall praise) how the kinges of the earth (which were sometimes the ten hornes, & upholders of that beast, by whom she receiued both such authoritie, that she might persecute, and such titles, that shee was honoured as a goddesse, and reuerenced as a Queene of heauen:) thou seest, I say, whom they did honour as a Queene, how they doe hate for a Queene: and whom they did reuerence like a Goddesse, how they reioyce as the greatest enemy to godlines: & whom they did by an ignorant zeale enrich with all thinges that might cause her to be in the sight of all men glorious, how they worthily impouerish, and indouour by all meanes to make her odious. So that the number is great, which know and confesse thee to be the true and faithfull spouse of Christ. Which God grant as they in mouthes confesse to fauour thee, so in manners they may expresse Christianitie: and as they speake wel, so as no time they may be seduced, either by the vaine pleasures of this worlde, or by subtil snares of the diuel from louing thee. Wherefore triumph now thou daughter of Sion, reioyce daughter of Hierusalem, thou daughter of peace, reioyce. For behold thy husband, thy King will come, thy Saviour will come to thee, and that certainty, and shortly he wil come, but not poorly, and like a seruant, as afore, but like a Souereigne, like a King

of all Kinges, in maiestie triumphing, in much glorie, accompanied with Archangels, and all the host of heauen, in the cloudes he will come, that so he may be reuenged vpon his enemies, and headlong cast that harlot, and that king of Locustes the sonne of perdition, the image of the beast, and false Prophet, into that burning fornace of vnquenchable fire. But his chiefeft comming shalbe, to drawe thee vnto him, and so bring thee into his bedchamber, where all sorrow, and sighing laide apart, thou shalt enioye the pleasant speech, and sweet embracements of thy beloued, and shalt be beautified with all celestiaall benefites which haue bene appoinued for thee, since the beginning of the worlde.

Which being so, I thought nothing would be more grateful vnto thee, nor better recreate thee, in these thy troubles, than to learne some certaine tokens, and so heare infallible tidings of thy husbandes returne. The consideration whereof, hath caused me for your comfort, by writing so place before your eyes such undoubted signes of his comming, although I will not take vpon me to tel the verie houre, day, and yeere (which is known to God alone) that easily you will beleene and perswade your self, that it wil not be long before he come. This day will be visible shew before the Sunne beset, of which the most part is consumed. None is past, it is now one of the clocke, and therefore his comming must needs be nigh. These and such like thinges you shall perceiue, be handled in this booke. Where I haue erred, amend the faulte, & forgive the maker: (for so your iudgement I submit me) which is the onely thing I desire after I haue obtained your earnest prayers to your beloued, in my behalfe, that I may accompanie you in the faith, and spiritual blessings, with which in Christ, through the meere grace of God the fasher, you are especially adorned: and that with you I may haue the same communion of all celestiaall benefites, & be partaker of the kingdome of Christ, and God the Fasher. Fare you wel, & God grant you nowe and euermore quietnes of minde, and perpetual delight, with everlasting comfort in Christ by the holy ghost. Amen.

From Emden.



# The Preface.

Incredulitie the  
roote of all im-  
piecie.



*Mong all finnes,  
none is more odi-  
ous before God,  
than is Incredu-  
litie, doubting  
both of diuine pra-  
mises & threat-  
nings, notwith-  
standing that the  
worlde, and hy-  
pocrites (placing*

*all Religion in externall behauiour and ceremo-  
nies) thinke the contrarie. Because from that doe  
spring all finnes, of doubting both of God, and in  
God, and all wickednesse else whatsoeuer: so that  
wee may well affirme, mistrust to be the cause of  
all euils. For who is there so extremely madde,  
that willingly woulde defile himselfe with any  
sinne, if he gaue sufficient credit to these wordes  
of Christ, Come yee blessed of my Father,  
&c. Againe, Depart from me yee accursed,  
into that eternall fire which is prepared for  
the Diuell and his Angels: Or to those wordes  
of Paule, where he saith, We must al appeare  
before the tribunall seate of Christ, that eue-  
ry one may beare away those thinges, which  
hee hath done in his bodie, according to  
that which he hath committed, bee it good*

*Math. 25.*

*2 Cor. 5.*

or

or bad. Wherefore of these may certainly be gathered, that none of them beleene either the sweete promises of God, or seuerer and horrible threats, which stubbornely resisth is cōmandementes, and doe not obey them. For it cannot be, that either beleeners shoulde liue after the flesh, or liners after the flesh shoulde bee beleeners, because, not beleeners, but liners after the flesh, shal die. And of this we haue a manifest example in that rich man crauing of Abrahā, that he would send Lazarus to his fine brethren, to warne the, lest they came into that place of tormēt. By which no doubt he would signifie, that they would more esteeme the authority of Lazarus, comming from the dead, than Moses and the Prophets. And therefore what maruel if he contemned charitie, when he cared not for faith? That when he flow-  
ed with such aboundance of all things, yet nothing at all fauoured poore Lazarus, lieng miserably before him? And therefore, because he was without faith and charitie, being departed from this worlde, was cast headlong into hell.

Rom. 8.  
Luk. 16.  
Dines.  
Lazarus.

And as this vnbeliefe is the verie spring of sinne and ungratiousnesse, the gulfe in which all vnregenerated are drowned: so contrariwise, true and Christian faith, (by which we haue a sure trust in Gods mercy, and free remission of our sins, promised to vs, through the merites of Christ, the Sonne of God) is the linely fountaine in Christ, by the helpe of the holie Ghost, of loue both of God  
and

Faith the root  
from which al  
vertues, & good  
workes doe pro-  
ceede.



## The Preface.

and our neighbour, and is (at one word) the cause of al spiritual good, which followeth her as necessarily, as heate doth fire. Because it is meete (if beleeuers line after the spirit) that the holy Ghost stirre vp in them like motions to himself. But yet alas, great infirmitie & weakenes is in the faithful, although regenerate, so that not seldome they stand in doubt of Gods promises, and therefore haue great neede of proppes, to keepe them from falling: for we are more delighted with apparent and present thinges, than with future and inuisible. For naturally, those thinges, which are obiect vnto vs, doe more moue our senses, than those which are of faith, which is The substance of thinges to be hoped for, and an argument of thinges not appearing, whose litle sparke sometime appeareth in vs, and is much to be raised by the worde of God, that it may the more increase, and quicken our dead members with the heate of the holie Ghost. Also in our greatest temptations, and most cruel persecutions, the Diuell, together with our vile fleshe, bring great doubtles into our mindes, of the promises of God, especially when we beholde the vngodlie to liue in this worlde in al pleasure to their heartes desire, ioyfully: which thing that kingly Prophet Dauid in his Psalmes doth at large and plainly teache vs. And therefore the miseries of this life are the more easilie borne, when we doe as it were behold the ende of them before our eyes. Of which it commeth, that

Heb. II.  
Faith what.

Psalm. 73.

to the godlie (truly thinking themselves to wander in this worlde, not to lue in their owne countrie) the remembrance of these evils is pleasant, and is a great comfort in all miseries, to thinke that by death, in that last comming of Christ, at the length, they shall haue a moſte free entrance into the celeſtiall Hieruſalem, ſweete and eternall countrie, of which in a moſt aſſured hope by faith, they knowe themſelues citizens.

Wherefore I haue thought it very expedient, by certaine argumentes, to ſet againſt all infidelitie, the doctrines of the Prophets & Apoſtles, concerning the laſt comming of Chriſt to the vniuerſall iudgement, before which, in the ruine of this wretched worlde, ſhall in a moment appeare the reſurrection of the fleſh, and a ſodaine change of all men lining. So that all miſtruſt and vnbeliſe, the quagmire of all manner of wickedneſſe (in which manie lie in great ſlumber, and ſleepe ſecurely) may earnestly be caſt away, true faith in diuine promiſes may bee raiſed, our hope of attaining an happie life, and deliuerance from all troubles, may bee nourished, and we the more vigilant: leaſt vpon a ſodaine that great day of the Lord (horrible to the ungodlie, but to the godly comfortable) vnawares oppreſſe vs, and the ſpouſe finde vs ſober, wiſe, and prepared to the feaſt, not without oyle in our lampes. For his comming in this laſt age of the worlde, without doubt is not farre, and maketh greate haſt, and  
will



will not (as many suppose) linger.

The Argument  
of this booke.

1. Wherefore in this little worke I haue determined by some euident places of the Scripture, first to proue, that there shalbe one day a general destruction of this worlde, and an vniuersall and last iudgement of our Lord Iesus Christ the Sonne of God, in which all the promises of God shall to the vttermost be fulfilled, and his great threatens shall take effect. Then by the testimonies of holy Scripture,
2. we will shew that the age of this worlde shall not be more than sixe thousand yeeres: and that the sixt thousand (in which we now liue, whose time is more than halfe consumed) because of intollerable wickednes and shamelesse securitie of men, shall not be fully finished. And to this shall be
3. added certaine singular signes by course of time and yeeres, wonderfully agreeing with the inclinations of the Starres (if credit may be giuen to Mathematicians,) which thinges notwithstanding I referre to the iudgement of the Church, & Doctors of more discretion. Last of all, certaine
4. proofes out of Scripture shall be brought of the manner of Christes comming, and of the effect of the last iudgement, with an exhortation of watchfulnesse, for that most ioyfull coming of our bridegrome.

CHAT

## CHAP. 1.

That there shalbe a destruction of this worlde,  
a resurrection of the flesh, & a general  
iudgement of all mankinde.



Specially (setting aparte al  
other darke significations  
of the world, which in ho-  
ly scripture are to be foud  
euery where) in this place  
talking of his destruction,  
wee take the same (as *Ar-  
stotle* doth in his booke of

the worlde) for a knitting together of celesti-  
al and inferior bodies disposed by art, which  
doth containe liuing Creatures, and all other  
thinges which are ingendered, and remaine  
euery where. And because in the same is to  
be seene a wonderfull shewe, therefore doe  
the *Latines* very well take this denomination  
from fairenes, so that they call the worlde as  
the *Gracians* doe *κόσμος*, a goodlie shew or or-  
nament, or the perfect excellencie thereof, as  
*Plinie* writeth. Which wonderfull peece of  
worke, (as appeareth by the manner of his  
creation, and holy scripture doth plainelie  
and sufficientlie auouch the same) was onely  
to that ende builded, that it should be a house  
or dwelling place for mankinde. For when

*The world what  
it is.*

*The ende wher  
the worlde was  
made.*



*Of the second comming of Christ,*

our most mightie & eternal God by his word of power had created of nothing al things, as wel senslesse, as hauing life; at length he made Adam, whom he appointed Lorde of al creatures, & possessor of Paradise, situated in the midst of this goodlie glorious world: and fashioned him also vpright & innocent, (according to his owne likenes) that the Lord God of him, might worthily be worshipped. Here the vnspeakable loue of God towards mankinde, is most diligently to bee considered. For if the Lord God for our sakes, hath erected this famous and excellent peece of worke, to be an abiding place for mankinde, of which he would gather himfelfe a perpetual Church, howe faire and glorious shall wee thinke that euerlasting Temple to bee, which hee hath prepared for his electe in Christ, and for his heauenlie and celestiall warriours, where we shal enioye the sight of our euerlasting God, and shal knowe him in maiestie and glorie euen as he is. Truly no comparison of excellencie betweene these, can so much as in imagination be conceiued, although the beautie of this worlde and vniuersitie bee such, as mans wit can not sufficiently thinke of the same. Because as betweene the creature and the Creator there is no equalitie, so great is the ods betweene visible things created, and supercelestiall, to vs alto-

ge-

*The excellencie  
of the world so  
come, is then  
best perceined,  
when we consi-  
der the glorie of  
this worlde.*

gether inuifible, where the Sonne of God  
with all Saintes, in the circuite of all Angels  
with God the Father hath his eternall feate  
and continual abiding. But all men through  
the fall of Adam, are become vnworthie of  
that place, which was appointed for Adam,  
beeing pure from sinne and vnspotted.  
Neither had the worlde anie more borne  
him, according to this immutable sentence  
of God (*At what time thou shalt eat of the tree of knowledge of good and euil, thou shalt die the death*) had not that our mercifull G O D  
through his deepe and secrete counsell, re-  
ceiued him and all the elect into fauour by  
the promised seede of the woman, by Christ  
the Sonne of God, which was to come in the  
flesh. And therefore if the world haue hither-  
to, and as yet shal continue, it is onely done  
for their sakes which are chosen in Christe:  
whose number being full, the worlde of ne-  
cessitie must faile, & fall down flat. For which  
cause the Lorde hath set a certaine time of  
the worldes destruction: because by the  
sinne and wickednesse of vngodly men be-  
ing maruellously polluted and accursed, it  
doeth together with all other creatures (as  
Saint Paule sayeth) subiect to the same cor-  
ruption, *desire a deliuerance from euil.*  
And therefore that this vniuersall worlde  
may bee brought to his former integritie,

Rom. 8.



*Of the second comming of Christ,*

*Esai. 66.*

*1. Pet. 3.*

it must of necessitie be consumed and burnt with fire in the comming of the Lorde, as Esai witnesseth, saying: *Behold the Lorde will come in fire, and his Chariot shalbe like a whirlwinde, that he may render his indignation in heat, and his correction in flames of fire: because the Lorde wil iudge in fire.* And S. Peter saith: *The daie of the Lord wil come like a theefe, at which time the Heauens with great speede shal vanish, the Elementes with heat shalbe dissolued, and the earth with all conteined in the same, shalbe consumed with fire.*

*The vaine cogitations of prophane Philosophers concerning the world.*

*Aristotle.*

No maruel then though Ethnikes, and Philosophers following the deuises of their owne imaginations, strangers altogether, and ignorant in scripture, haue had verie manie prophane cogitations of the worlde.

*Plato in Timæo*

*Aristotle* the Prince of Philosophers, dreameth that the worlde neuer had beginning: *Because (as he saith) the gods in this infinite eternitie haue not bene idle.* But *Plato* being of another minde, will that the worlde was made,

*Plinius nat. hist. lib. 2. cap. 1.*

yet he thinketh the same to bee *Animal immortale*, *A creature which shall not die, but remaine for euer.*

*Epicures.*

*Plinie* belecueth the world to bee an eternall and vnmeasurable Godhead, neither begotten at any time, nor shalbe destroyed. Others (as *Epicures*) imagine, that there is not one worlde onelie, but infinite, whereof some take place, as others auoyde.

*Plato*

Plato also iestinglie saith, that before nine thousande yeeres passe, there was another manner of *Athens*, and farre better citizens. *Plato in Atlantico.*  
*Herodotus* saith, that the *Egyptians* haue made mention of tenne thousand yeeres and moe of the worldes continuance, and that they haue obserued, that the places of the rising and going downe of the Sunne haue beene twise changed, so that where nowe it falleth, there it hath risen twise, and hath twise there gone downe, where it riseth now. *Egyptians.*  
 But more wonderful and execrable is it, that among the people of God should be *Saduces*, and among Christians such kinde of men, which of set purpose, against y<sup>e</sup> manifest word of God, dare boldlie say and perswade themselves, that the world neither had beginning, nor shal haue end, that there shalbe no resurrection of the fleshe, no life after this life, no rewardes for well doing, no punishment for sinne: and that the worlde, as it is nowe so hath it beene, and shall continue for euer. *Saduces.*  
 Which kinde of men are plaine *atheoi*, men which neither beleue there is any God, or diuine prouidence at all. And I feare me, the most part of mākind (such as are called in the holie Scripture, worldly minded, and carnal, although they seeme neuer so spirituall Catholike, and woulde be counted Gospellers) by the like fictions, and dailie suggestions of  
 C 3 the



*Of the second comming of Christ,*

the Diuell (although not so wilfullie) flatter themselves, and gladly woulde bee brought into that opinion, that so in a desperate securitie, they may spend their daies, & augment their impietie.

*Diuers proofes  
pro of the worde  
of God that the  
world must haue  
an ende.*

*Of the resurre-  
ction of the flesh*

*1. Cor. 15.*

*John 5.*

Against which apparent dotage, and wicked cogitations of naughtie men, through want of true knowledge, by the instinct of Satan, and corruption of the minde of man, it standes vs vpon to arme our selues with the worde of God, and confirme our consciences by the testimonies of Christe, of the Prophetes, and Apostles. The holie Scripture in manie places doeth plainelie tell vs that one day the Sonne of God Christe shall come to iudge the quicke and the dead, all flesh shall rise, & the world shal be consumed with fire, as the aboue recited testimonies beare witnesse. To proue the resurrection of the flesh, verie manie proofes may bee alledged, both out of the old & new Testament. But amongst all, the disputation of Paul may suffice vs, where by many argumentes he confirms the resurrection of the fleshe, and copiously and sufficiently doeth also prooue that wee must al stande before the tribunall seate of Christ, to receiue eternal rewards for our deedes, be they good or bad. And Christ saith: *Maruell not at this, for the day will come in which all which are in the graues, shal be*

the voice of the Sonne of God, and those which haue done well, shal come forth to the resurrection of life, but those which haue done euill, to the resurrection of iudgement.

To this purpose may bee recited other infinite places of holie Scripture, and also the Creede of the Apostles, *Nicene* and *Athanasian*. But I pray you, what auaieth the religion, faith, hope, and that great patience of Christians in all their troubles, and cruell persecutions, if this doctrine of the consummation of the worlde, and comming of the Lorde, with that which belongeth thereunto, (which of all others may most absurdly be thought) were but a vaine imagination of the Prophets of Christ, of the Apostles, and of all the Martyrs in the Church, when as no cause can be supposed, which might driue them to the loosing of their fame, their goods, and their life? So that truth is so plaine and apparent, that a godlie and well disposed minde makes that a sure argument of the worldes decaie. For these godlie men, of all others in the worlde most miserable, suffered those greuous and direfull thinges, not for hope of vaine glorie, or desire of riches: but for the loue of Christ, through the secret motiōs of the holie ghost, perswading themselues, that in Christ was hid the treasure of true riches, & eternal glorie. Wherefore it behoueth vs vndoubtedly to

*The testimonies of the Prophets, of Christ, and Apostles, confirmed by the blood of Martyrs.*

*Proofo from the testimonie of the holie Ghost.*



*Of the second comming of Christ,*

*Authoritie of  
Christ, and the  
testimonie of  
God the Father*

*Mat. 15.*

*The doctrine of  
Christ as con-  
cerning the de-  
struction of this  
world.*

*Mat. 24. 25.*

*Mark. 13.*

*Luke. 21.*

thinke their doctrine to be true and celestiall,  
and not to proceede from their owne braine,  
but to bee deliuered vnto them by Christ,  
and his holie spirite : and the rather, because  
Christe of himselfe doth say, *That he is the  
trushe and the life* : and that he telleth vs from  
the bosome of his father : and the father  
saith (in the presence of three Apostles from  
heauen,) *This is my beloued sonne, in whom I am  
well peased, heare him* : which voyce of God  
was also heard in *Iordan*, when *Iohn* was bap-  
tising him. This coeternal Sonne of G O D,  
word of the euerlasting father, Creator of all  
thinges, our Redeemer, Christ, of set purpose  
taught his Apostles certaine tokens of the  
worldes destruction, and of his comming to  
iudgement. And also in his last Sermons (be-  
fore he yeelded himselfe on our behalf to the  
Crosse) he plainelie doth as it were depaint &  
set the same before their eyes, and counsels  
them, and among them specially those which  
were to liue afterwards, to be watchful, sober,  
prepared, and readie, least in his terrible visi-  
tatiō (whose differring brings too much secu-  
ritie to the reprobate & condemned persons)  
vpon the sodaine they be intrapped, and as it  
were taken in the snare. Al which, *Matthew*,  
*Marke*, and *Luke* doe abundantlie set foorth.  
So that the truth teaching the same, nothing  
ought to be more credible and certaine to a

Christian

Christian man, than that the worlde ( his full time being expired , the prouidence of God the eternal father so disposing the same ) shall passe away : and that Christ our Lorde shall come in the cloudes of heauen, to the last and vniuersal iudgement.

The holy prophets likewise haue by di- Prooffe from  
the prophet.  
uine inspiration foretold many things, of the  
comming of Christ in the fleshe, of his do-  
ctrine, death, and resurrection, also of the  
change of *Empires*, and of the ruine of many  
townes, all which are fully come to passe: so  
that nowe they may seeme not by euent to  
haue foretold: but to haue drawne a true and  
certaine historie of these things. How liuely  
*Esaie* doth expresse the natiuitie, person, do- Esaie. 9, 11, 35.  
40, 53.  
ctrine, miracles, death and resurrection of  
Christ, it is well knowne vnto all, though  
but meanelly read in the Scriptures. Like-  
wise *Daniel* in many places seemeth not to Daniel. 2. 7. 8.  
11.  
haue prophesied, but orderly to haue writ-  
ten things already done, of the continuall  
alterations of *Empires*, and of the comming  
of Christe, that well he maie bee called the  
greate Historiographer. Nowe what shall Daniel the greate  
Historiographer  
wee say, sith in these and all other things  
their prophesies haue taken effecte, and sith  
by one and the same spirite they haue signi-  
fied of the second comming of Christe, in  
which he shall declare himselfe to be an e-  
ter-



Of the second comming of Christ,

ternal King of all kinges and principalities,  
that these ought not to be finished? Yes vn-  
doubtedly: so that he shal put all kingdomes  
of the world vnder his feet, & shal hew them  
like a stone, which is cut frō the mountaine.  
Hee appeared vnto King *Nabuchodonoser*,  
without handes brusing that great image  
which offered it selfe vnto the King in his  
sleepe: vnder which, according to the inter-  
pretation of *Daniel*, were figured all the Em-  
pires of the worlde. And the same heauenlie  
prophet by the same spirit did foretell, that  
God would raise vp an euerlasting & perpe-  
tuall Kingdome, which all the Saints of God  
after iudgement shal possesse world without  
end. Now what let is there, why by like cer-  
taintie those thinges shall not be fulfilled,  
which haue ben spoken afore, of the destru-  
ction of this worlde, & eternal gouernement  
of Christ? Sith that kingdome is perpetuall,  
and not to be ouerthrowen, prepared for the  
Saints of God from euerlasting, as faith and  
Christian religion doe confirme. And from  
the same spirit of truth are these things vtte-  
red: Gods prouidence also is certaine: his e-  
ternal pleasure not chaungeable, and of his  
power, which of nothing created the world,  
nothing is wanting. Wherefore of these  
thinges, none, except either a mad man, or  
possessed with some euill spirite, can raise a-  
ny

*Daniel. 2.*

*Daniel. 7.*

my doubt.

Prooffe from the  
iustice of God.

Besides, the eternall iustice of GOD the righteous iudge doth greatly exact, that euery man shoulde bee rewarded according to his deserts. Of which must needs be gathered, that the state of good men must be glorious: of wicked most miserable. Which cometh to passe cleane contrarie in this wretched world, where most commonly good & well disposed persons are with troubles tormented, with banishmēt punished, with losse of goods empouerished, and with all miseries ouerwhelmed: but the wicked are with delicious fare nourished, with goodes enriched, with offices preferred, and for authoritie honoured: as Dauid in these wordes doth bitterly cōplaine: *My feete were almost gone, and my treadinges had welnigh slept. And why? I was grieved at the wicked, when I sawe them in such prosperitie: For they are in no perill of death, but are lustie and strong: They labour not like other men, neither are they plagued like other folke: and therefore pride compasseth them as doth a chaine; and they haue put on the garment of crueltie: Their eies are swollen with fennesse, and they do what they list: They marre other, and speake marueilously, yea they blasphem the most highest. And a little after: Behold these vngodlie prosper in the worlde, and enrich themselves greatly: & I said, Then haue I clenfed mine* *hate* Psalm, 73.



Of the second comming of Christ,

hart in vaine, & washed my handes in innocencie:  
All the day long haue I bene punished, and chastened euerie morning: yea, and I had almost said euen as they, but lo, then should I haue condemned the generation of thy children. And therefore there must of necessitie be another life after this, in which, according to the iust iudgement of God, euerie man must receiue eternal and worthie recompence for their works, be they good or bad: eternall glorie, or eternall infamie: as Dauid in the same Psalm, to the comforting of himselfe & the Church telleth vs in these wordes: *Then thought I to vnderstand this, but it was too harde for me, until I went into the sanctuary of God, then understood I the end of these men: Namely, how thou hast set them in slipperie places, and will make them fall downe into desolation. O howe sodenly doe they consume, vanish, and come to a fearefull end, yea euen as a dreame are they when one awaketh! Lord, when thou raisest the dead, thou wilt despise their image.* And besides, especially it agreeth to the diuine iustice, (after all good workes or bad committed in this body) that all bodies knit with their soules, do rise, and receiue that which they haue deserued. Which thing Esaie most plainly doth signifie in this manner: *All fleshe shall come to worship before my face, saith the Lorde: And they shall come forth, and see the dead bodies of men, which haue done wicked.*

wickedly against me, their worme shall not die,  
and their fire shall not be extinguished, &c. And  
Job in plaine wordes doth witnesse, that <sup>Job. 19.</sup>  
those bodies which we now haue, wee shall  
receiue againe. For thus he saith: I knowe  
that my redeemer liueth, and that I shall rise  
in the last day from the earth, and shall bee  
clad againe with my skin, and in my fleshe I shall  
see God, whom I my selfe shall beholde, and my  
eyes shall beholde him, and none other. Then (as  
Esaie witnesseth) shall death be utterly deuon- <sup>Esaie. 25.</sup>  
red, and the Lord God shall wash away all teares  
from euerie face, and will take the reproch of his  
people from the earth, because the Lord hath spo-  
ken it. Neither, (as Iohn saith in his Reuelation) <sup>Apoc. 7. 21.</sup>  
shall there be death any more, nor weeping, nor cri-  
ing, neither any more grieve, because the former  
thinges are past.

Moreouer, the Lorde God is not onely <sup>Proofe from the</sup>  
Iust, but also trueth it selfe. And therefore all <sup>diuine trueness.</sup>  
those thinges which by the Prophets and A-  
postles, through the instinct of the holie  
Ghost, he hath reuealed touching the ende  
of the world, the resurrection of the flesh, the  
last iudgement of Christ, the eternall life of  
the godly, & the eternal death of the wicked,  
which is to come, shall so certainly come,  
as nothing ought to be more certaine vnto  
vs, notwithstanding that mans reason, and the  
doctrine of the Philosophers cannot suffici-  
ently



*Of the second comming of Christ,*

entlie conceiue the same. For if he be trueth, how can hee lie? Or sith all which hath bene spoken afore of Christes coming in the flesh, of his death, and resurrection, of alteration of Empires, be sufficiently fulfilled: howe can we otherwise thinke, but that these things which of the ruine of the worlde, and of Christes eternall kingdome reueiled vnto vs of our most mightie and blessed God, must likewise come to passe? Especially sith all which hath bene spoken, was to none other end spoken, but to proue this: and the summe of Christian Religion consisteth in these things.

Which demonstration going before, and true testimonies of holie Scripture, in my iudgement may suffice both to the strengthening of our faith, and cutting off al doubting of that noble comming of Christ our Lord to iudgement, of the end of this sinfull worlde, of the glorious exaltation of his Church, and the vtter damnation of the reprobate. Wherefore now I will endeavour by testimonies of diuine oracles, probable reasons and coniectures, to shew that the world cannot passe the time of sixe thousand yeeres.

**CHAP.**

## CHAP. 2.

*That the worlde shall not endure aboue  
sixe thousand yeeres.*



Aint *Augustine* and manie moe *August in his*  
of antiquity, together with most *12. booke against*  
learned men of our time, & my *Ma.*  
maisters, excellentlie seene in

all thinges, *Philip Melancthon*,  
and *Regner Predin*, a man of ripe learning &  
iudgement, *Moderator of Groningham*, haue *Melan. in Chro.*  
bene of this opinion, that that prophesie of  
*Elias*, concerning the worldes continuance  
sixe thousand yeeres, is without all doubt  
true and to be credited. Notwithstanding  
that Prophesie is not to be read in the holy  
Scripture, but in the booke s of the Rabines,  
as in the first Chapter, and first booke *Abo-*  
*dazara*. Also in the fourth part of the *Thal-*  
*audician* worke, in the *Sanhedrin* booke, and  
last Chapter of the same, and other places,  
where that is alledged of the Rabines for the  
true saieng of *Elias*. The wordes are these:  
*Two thousand Vaine, two thousand the Lawe, Elias prophesie.*  
*two thousand Christ. And for our sinnes, which*  
*are many and maruelous, some yeeres which are*  
*wanting shall not be expired.*

By which saieng, the world is notably di-  
vided into three ages, or speciall courses, and

is



Of the second coming of Christ,

is shewen both when Christ shoulde come, and how long the state of this worlde should continue. Two thousande yeares was the world without any Lawes, ordeined expressly by y word of God, which being finished, Circumcision, and afterward the Lawe was giuen, and a certaine gouernement, and true manner of worshipping God, was instituted by the worde of God. But about the middle age of the worlde, whenas three thousande yeeres were past, to wit in the time of *Iosaphat* king of *Iuda*, & *Achab* king of *Israel*, did this diuine Prophet vtter this prophesie: by which he did signifie the true and certaine time of *Moses* gouernement, and of the coming of the *Messias* or sonne of God, which should manifest himselfe, preach & be crucified of the Iewes: and shewed, that almost a thousand yeeres did remaine, before Christ should come, & the Gospel begin to be preached, and about two thousand yeares after his comming, the world should perish and come to nought. Nowe sith according to this prophesie of *Elias*, the euent hath proued two thousand yeeres to haue beene past before Circumcision, and manifesting the lawe, and two thousande also to haue passed when Christ came (for vntill the thirtieth yeere of Christes age, at which time Iohn did prepare the way of the Lorde, and Christe began to accom-

The time when  
*Elias* did prophesie.

accomplish will

accom-

accomplish the will of his Father; did the fourth thousand continue) it is to be thought vndoubtedly, that now in the olde age of the worlde, the euent will answere to this Prophesie: and that as in the middle and flourishing state of the worlde, God carried *Elias* by a fiery Charriot into heauen: so in the end and vanishing time thereof, he wil exalt vs with himselfe into the Celestiall habitation, of which no doubt *Elias* was a figure constituted of G O D. But (as *Elias* saith) *Some yeeres shalbe wanting*. For the Lorde God, because of wickednetle, shall hasten his coming, so that fixe thousand yeeres may not fully be expired. Which Prophesie was vttered by *Elias*, through the holie Ghost, and is no fiction of the *Rabines*, as are many things in those *Thalmudician* bookes, and may in my iudgement be confirmed by the answere of *Vrieh* the Angell, vnto the demaundes of *Esdra*s, although *Hierome*, and those which followe him, doubt hereof. But *Theodore Bibliander*, in the explication of *Esdra*s his dreaime, doth say, that *Hierome* did rather imitate the rashenesse of the Jewes, than probable reason: and proueth by many mozte plaine argumentes, this fourth booke to be *Esdra*s owne Booke propheti- all & diuine: & saith, *That mervell it is not though this diuine Booke (because it most plainly*

*Elias a figure of the alteration of the godlie.*

*The iudgement of Bibliander concerning the 4. booke of Esdras.*



Of the second comming of Christ,

telleth of the reigne, and chiefest, lawfull, and everlasting kingdome of Iesus Christ, and also of the refusall of the Iewes, and conuersion of the Israelues vnto (Christ the Lorde) be despised of the blinded Synagogue of the Iewes, which doe wilfully set them selues against their Saviour; and also addeth, that this booke is yet extant in the Hebrue tongue, and was translated out of the same. To this Esdras (demaunding of Vriel the Angel, whether the time past, be greater than the time that is to come, or whether that which is to come, exceed the time past) the Angel doth answer by two similitudes: and doth shew vnto him first a burning fornace, and afterwarde, a waterie cloude, and

*The answer of Vriel to Esdras.* **saith:** Marke whether the fire doe overcome the smoke, & the showre the drops, or otherwise.

To whome Esdras saith: I see, Lorde, that a very greate smoke doeth passe away, I see also a great showre to come powring downe: but afterward I perceiue the flame to overcome the smoke, and the drops the showre. Thē saith the Angel:

Nowe iudge of the continuance of the worlde.

Euen as first the smoke vanquisheth the fire, and the drops the showre: so the yeeres of the time past, shall exceede the time which is to come. But

nowe, according to the computation of

*The time when Esdras lived.* yeeres, it is euident that Esdras liued about the thirde thousand and fife hundred yeere after the worldes creation, and a while af-

ter *Cyrus* death. From which time, aboue two thousand yeeres are consumed. Wherefore we doe see this prophesie maruellouslie to agree with that of *Elias*, and the end of the worlde to be nigh at hand.

Moreouer, because the holy Scripture *Psalm. 90.* doth witnesse, that a thousand yeeres with *2. Peter. 2.*

**G O D**, is but as one day: and also that the Lorde **G O D** fixe daies was occupied in framing the worlde, but the seuenth day rested: therefore *Melancthon, Osiander,*

and others, haue put a great mysterie in the same, and haue perswaded themselves, that from this number of daies, that saieng of *Elias* was borrowed: which mee thinkes is true.

For euen as God in fixe daies made all thinges, and rested the seuenth: so by the ministerie of his worde in this life, within the compasse of fixe thousand yeeres he will gather his Church, with which in the seuenth

he will celebrate and keepe holie his euerlasting Sabbath. *Casper Pencerius* thinkes *Orpheus* to haue bene of this opinion, whose wordes *Plato* did thus recite.

*Coniecture from the sixe daies of creation, that more may be made.*

That is, *In the sixt age, or fixe thousand yere*

*that God destroy the worlde.*

Although in all the sacred Scripture there be no place as touching the determination of any certaine time, more agreeing with *E-*



21 *Of the second coming of Christ,*

Isa Prophecie, than that answere of Vriel vnto  
to Esdras, yet wil we prooue the same to bee  
most true, by things alredie past, by the state  
of thinges present, and other tokens, as here-  
after in their place orderly shalbe shrowne.  
Neither is it to be doubted, but that by the  
certaine prouidence, predestination, and wis-  
dome of God, all thinges for his glorie, and  
the safetie of his Church, bee maruelously  
mainteined, and to farre other purpose than  
any man can imagine. And therefore vnder  
the chiefe histories of the olde Testament, we  
see our most blessed and mightie G O D to  
haue hidden great mysteries, to be types, fi-  
gures, and shadowes of the life, death, resur-  
rection, and reigne of Christ: as the storie of  
Abrahams offering of Isaac, of Ioseph the Pa-  
triarch, of the brasen Serpent, of Sampson,  
Dauid, Ionas the Prophet, which was three  
daies in the bellie of a whale. And so likewise  
some other learned men, very probably haue  
reasoned, that Enoch being from Adam the  
seuenth, was a figure of the last iudgement, &  
of our ascending into heauen. For euen as  
the corporal death because of sinne forcibly  
did reigne and beare swaie ouer the sixe Fa-  
thers of the Church, to wit, ouer Adam, Seth,  
Enos, Kenan, Mahalaliel, & Jared, but vpon y  
vii. which was Enoch, could exercise no force  
or power at all: so likewise by the space of vi  
thou-

*Coniecture of E-  
noch by generati  
on the vii. from  
Adam.*

*Enoch,*

thousand yeeres, which time the world shall endure, death shall beare a sway, but in the vii thousand, which shall be the beginning of the celestial and euerlasting life, his force & sting shall be lost, he shall vtterly be abolished. To which thing Iude in his epistle had respect, which saith, that this Enoch the seuenth after Adam, did foretell of the last iudgement. Which iudgement is giuen of Elias, that he should be a type and figure of his owne prophesie. And it is said, that as Enoch in generation, so Elias in computation of yeeres, was the seuenth after Adam. For it is reported, that next vnto Adam, was *Metbusalah*: next to *Metbusalah*, *Sem*: to *Sem*, *Jacob*: to *Jacob*; *Amram*: to *Amram*, *Ahijah*: and to *Ahijah*, *Elias* the Prophet. Nowe if this account of Elias bee altogether true (as manie doe coniecture) there is no doubt but the Lorde GOD would in his wonderfull workes declared to his Saintes and chosen, haue manie secreete mysteries, that in the consideration of them, we might be inflamed with desire of the celestial and moste blessed life. Here let vs consider, that before the seuenth thousand yeere, we shall be taken vp, to meete the Lorde in the cloudes, euen as Elias by a fire charriot and horses was lifted vp to heauen.

*Elias in generation, Elias in computation of yeeres the seuenth after Adam.*

Finally also the Euangelistes and Apostles

*The last hour of their daies.*

call



*Of the second comming of Christ,*

*1. Pet. 1.*

*Heb. 9.*

*While the Apo-  
stles call their  
daies the last  
daies.*

call the time from Christs incarnation vntill  
the end of the worlde, the last houre, or last  
times. Saint Peter saith: *Christe was mani-  
fested in the last times*: And to the Hebrues  
Paule writeth: *Christe was once offered in the  
ende of the worlde.* Neither is this time of  
the Apostles therefore called the last, because  
that certainly the end of the world was then  
at hand: but because, according to Elias di-  
stribution, it was the least of the three ages of  
the world: which without all doubt they re-  
spected. Neither is it to be deemed, that  
this prophesie was vnknowne to them,  
but rather that by Reuelation of the holie  
Ghost, it was singularlie renewed: and there-  
fore they call in deede this last age of two  
thousand yeeres, (in the beginning of which  
all prophesies and visions by Christ were ful-  
filled) the last times and houre. These now  
be the testimonies, & coniectures, by which  
I haue studied to proue, (and haue satisfied  
my selfe) that this worlde shall not continue  
aboue the space of fixe thousand yeres. Now  
followe those thinges, by which I meane to  
shewe, that the sixth thousande yeere shall  
not be expired.

*CHAP. 5.*

*That the worlde shall not endure fixe  
thousand yeeres.*

*Now*



Ow that the sixt thousand yere shall be shortened, it is apparent, & may be proued for orders sake, first by those words of Elias the Prophet aboue recited, in this manner: *And for our sinnes, which are many, and manerfull, some yeeres which are wanting, shall not be expired.* Which wordes doe not much disagree from those of Christ, *Mass. 24.* where he saith: *And except those daies were shortened, all flesh should perish, but for the electes sake, they shalbe cut off.* And although there peradventure the Lord doth properly speake of the ruine and ouerthrowe of Hierusalem, (as may easily bee gathered by the circumstances of that place) yet may it seeme that he woulde speake the same also of the ytter destruction of this worlde, because in that place hee giueth certaine and moste euident signes thereof, (of which hereafter more at large) and also doth foretell both of the ouerthrowe of Hierusalem, and by a certaine confusion of wordes, of the worldes destruction: so that for the perfect vnderstanding thereof, great iudgement is to be required. And because the former is a figure of that which is to followe, I persuaide my selfe, that as well by the wordes of Christe, as by the prophesie of Elias, it may be gathered, that for the electes cause, those miserable daies of



Of the second coming of Christ,

the vtter ouerthrowe, & ending of this wicked worlde, shall be shortened and cut off.

*Coniecture from  
the constitution  
of the Sabbath.*

Others by probable reason endeavour to proue the same, through consideration of the Sabbath day, which is a true figure of the eternal Sabbath. For in the Lawe it was prescribed, that about the euening of the sixth day, the Sabbath should take his beginning. And therefore their coniecture is not vnlike to be true; which thinke that the eternall and superexcellent Sabbath of the Lorde shall begin, not at the end of the last thousand yeere, but a little afore. Heere be some other coniectures brought forth, which willingly I passe ouer, and the rather, because I know them to be of no great force.

But those tokens are diligently to be marked, which Christ did foretell should goe before the consummation of the worlde: that by them we may the more certaine lie thinke and persuaade our selues, (time present and tokens foretolde being compared together) that the ende of the worlde hangeth ouer our neckes. Among other signes (in my iudgement) the preaching of the Gospell is not the least, but most chiefly to be noted, as that by which all other tokens both going afore, & following, in those words of Christ are known to be true tokens of his comming. The words of Christ telling vs how to know when

*The preaching  
of the gospel the  
chiefest signe of  
Christs comming  
to iudgement.*

When the Gospell is preached, are these: And  
 this Gospell of the kingdome shall bee preached *Mat. 24.*  
 through the vniuersal world for a witnesse to all  
 nations, and then shall the end come. By which  
 words the Sonne of God Christ doth plain-  
 ly reach, that about the time of the worldes  
 destruction, the true and comfortable do-  
 ctrine of Christ should bee preached. By  
 which is gathered, that the same was obscu-  
 red, defaced, and almoste not spoken of,  
 by reason of false Prophetes, afore that time.  
 And Christ laid, That in those dayes should arise  
 manie false Prophetes, and by saying themselves  
 to be Christ, should seduce manie. Nowe what  
 is more euident in these our daies? Hath not  
 the true and sincere doctrine of free pardo-  
 ning of our sinnes by Christ, ben hid these  
 manie yeeres, & vnder the tyrannie of Anti-  
 christ maruelously ben obscured, & the Pope  
 arrogantly vaunted himselfe to be Christ, or  
 at least his Vicar? What promising of pardo-  
 ning sinnes, & redeeming soules out of their  
 fained purgatorie, by their wicked Bulles &  
 blasphemous Masse? What idolatrie in wor-  
 shipping, and impietie in receiuing Christ in  
 the sacrament? Finallie, what diuers and di-  
 uelish superstitions haue ben practised, so wel  
 is knowne vnto all men, that I neede not ro-  
 reckon them. And nowe againe by the vn-  
 speakeable grace and mercie of G O D we

D 5

plainly



*Of the second coming of Christ,*

plainely perceiue such a cleare light of the Gospell to shine ouer the whole world, that in spite of the Diuell, and all his adherents, it castes his beames ouer all nations. And therfore what other thing shal we looke for, but as Christ did foretell, a sodaine downfall of this wretched worlde? For if we reade either the holie Bible of G O D, or historical bookes of prophane men, wee shall finde that G O D hath alwaies followed the example of a righteous Iudge, which afore hee condemne a man for his offences, will first accuse him by witnesse: so G O D, before he send plagues & punishment for our transgression, doth first put vs in minde of our wickednes, by preaching of the Gospell and declaring his diuine pleasure: that by consideration of our disobedience, we may turne to the Lord by repentance, & liue. First we haue a notable example hereof in Noah preaching, by whome the Lord God did first accuse the world of disobedience, before he drowned the same for lacke of repentance. So likewise he did not bring the ten Tribes of Israel into captiuitie, afore he had sent Esai, Ose, and other prophetes to call them from iniquitie. The like, a hundred, thirtie, & foure yeeres after, happened to the Jewes, when by the preaching of Ieremie, Ezechiel, and other prophetes of God, they would not bewa

*God doth first  
accuse before he  
condemne.*

*Gen. 6. 7.*

*These examples  
are to be noted.*

*2. Reg. 24. 15.*

disobeieng Gods maiestie. At the length  
 manie yeeres beeing spent, our merciful Fa-  
 ther God almightie, sent first *John Baptist*, af-  
 ter him, Christ his only begotten sonne, then  
 the Apostles, to call them to repentance, and  
 to open the way to saluation in Christ, pro-  
 mised afore by the Prophetes, then perfour-  
 med, and willing to bee receiued, if they  
 woulde imbrace him. But they were so farre  
 from beleeuing them, that their preaching  
 they loathed, *John* they beheaded, Christ  
 was crucified, and the Apostles either by  
 shamefull death cruelly murdered, or at  
 least, by yll intreating miserablie tormented.  
 And therefore not vnderstandedly was that  
 famous citie of so infamous a people, by the  
 Romanes vtterly subuerted, and the Iewes  
 made a prae to their enemies, and odious to  
 the worlde: which shame of theirs, and  
 subuersion of their Citie (as *Daniel* afore,  
 and our Sauour afterwarde did prophesie)  
 doeth, and shall continue till the world haue  
 an ende. After this, *Paule* preached to the  
*Colossians*, *Laodicians*, and *Hierapolians*, but  
 they contemned and cared not for his  
 wordes: and therefore (as *Orosius* witnesseth)  
 the earth opened, and swallowed them vp.  
 And hitherto also doeth that doctrine of  
*Paule* tende, teaching that the wicked sonne  
 of perdition should bee discovered, and by  
 the

*Iosephus Ageo-  
 sippus.*

*Daniel. 6.*

*The strange pu-  
 nishments of the  
 contemners of  
 the Gospel.*

*Orosius lib. 7.  
 cap. 5.*

*Earthquakes.*



*Of the second comming of Christ,*

the spirite of the mouth of God defaced, and afterwarde by the glorious comming of the Sonne of God vtterly destroied. Nowe who is that same desperate sonne sitting in the Temple, as God himselfe, it is easie to bee knowen: and how by the preaching of the Gospel, he hath ben discovered, experience doth shewe: and we hereafter at large will proue, that he is, and hath of long time continued the *Bishop of Rome*. Now sith wee behold his doctrine and authoritie by the force of Gods worde to bee so ouerthrowen, as they are iudged almost madde men, which seeme any waie to fauour him, what other thing can followe, but that God is readie to come vpon vs, and standes at our doores? And that not onlie his hautie courage shal be abated, & his execrable crueltie altogether abolished, but also that the whole and vniuersall worlde, for all sinnes committed since the beginning, be accused, and so condemned to eternall tormentes: because wickedly they haue contemned the grace of GOD. offered vnto them continually, & wilfully refused to taste the sweetnes of the Gospel, & to forsake their sinnes and wickednes by repentance.

Besides, Christe hath giuen many other signes and tokens of his comming: as rumors of warres, famine, pestilence, earthquakes, and that countrie shall rise against

countrie

*Of other things  
following the  
preaching of the  
Gospel.*

Nutrie, & that cruel persecution shalbe ex-  
 cused: also, that in those daies shalbe signes  
 in the *Sunne, Moone, & Starres, &c.* All which  
 cannot bee tokens, vnlesse the preaching of  
 the Gospel goe before. For signes, except  
 they bee knowen, cannot be signes: because  
 in all times, those aforesaide euilles haue ap-  
 peared, either more or lesse, and therefore  
 of them selues cannot be signes. But when at  
 those euilles immediately after the preaching  
 of the Gospel, haue come on heapes abun-  
 dantly vpon vs, and more than euer they did  
 in any age long afore vs, no doubt they doe  
 prognosticate and foretell vs, of the con-  
 summation of this most wicked worlde. Be-  
 sides, that these tokens which Christ did re-  
 ceive, doe foreshewe the worldes destruction,  
 and not the subuersion of the Temple, it is  
 apparent, because hee saith: *That people ar-*  
*gainst people, and kingdome against kingdome shal*  
*arise.* Which thing was not done, afore the  
 destruction of *Hiernusalem*, that euer I could  
 reade. For then, what kingdome against  
 kingdome? What people against people?  
 What, and how great warres were then? All  
 which wee doe not onelie see to haue ben  
 done, but also to our paine feele them, be-  
 sides more greuous thinges not yet hearde  
 of, but more to bee feared, and circumstan-  
 ces bring vs to thinke that more intollerable  
 things

*Matt. 24.*  
*Luke. 21.*

*An answer*  
*unto certaine*  
*objections.*



*Of the second coming of Christ,*

things are prepared to vexe vs, both of *Turkes* and *Papistes*. And that also in the same place, (as appeareth) the Lorde vnderstoode the last preaching, not the beginning of his Gospel, thence it is euident, because by and by he adioineth, *That the Gospel beginning to shine euery where, a visitation shall come, and the end of all things*. Otherwise, if this place were to bee vnderstoode of the first opening of the Gospel by the Apostles, no doubt this ende had beene come many hundred yeeres agoe. Besides, the Euangelist returneth to the former question of the Temple, and Hierusalems destruction, from whence hee digressed. Peraduenture also the Euangelists haue confounded these two, that not by the same words they might finish now that, now this particularly: because peraduenture they were of this opinion, that they thought, that after the subuersion of Hierusalem, should immediatly followe the destruction of the world, whose end (as Christ said) should be so sodaine, as nothing coulde bee more. But Christ our Lorde could of his owne accorde disioine those things, to make them dark for a time, which he would not haue to bee knowen: and could make them manifest when it were for his glorie, and our profite at a time conuenient.

But to make of those tokens foretolde of Christ

Christ, any long discourse, it were a great labour, and peradventure tedious to the Reader, because the thing it selfe, and experience doe sufficiently proue the signes, after the manifesting of the Gospel, to haue bene fulfilled: except onely those in the Sunne and Moone, & other Starres, as yet haue not appeared, which Christ doth foretel, should either shewe themselues a litle afore, or in his verie comming.

The *Mathematicians* and *Astronomers* iudgement notwithstanding is, that in many hundred yeeres past, were neuer scene so many Eclipses in the Sunne and Moone, nor yet so strange copulations of Planets, as will appeare within fewe yeeres: which no doubt are to threaten vnto vs daungerous and miserable daies, as hereafter shall be shewed, Here I will not speake of the prodigious Comets, and Meteors, which many times haue bene marked in this our age. Neither will I call to minde the iudgement of *Astronomers*, and chiefest diuines, vpon that Starre, which within these three yeeres shewed her selfe certaine moneths together, as the very messenger and warner of Gods comming to iudgement: and the rather, because it seemed to be of the same nature & qualitie with that which foretolde the birth of Christ the King of the *Jewes*, vnto the wise men. Also I will in  
silence

*Eclipses in the  
Sun and Moone*

*Comets, Blasing  
Starres, Meteors  
Of the strange  
Starre which  
appeared.*

*Anno. 1572.  
and 1573.*



Of the second coming of Christ,

Earthquakes.

silence passe over the strange Earthquakes, which in our daies haue happened in manie places (as of late at *Ferraria* in *Italia*) and in *Friselande*: the nature of which soile is least subiect to the same. But I beseech you let vs call to our remembrance, all those euilles, which as yet we doe as it were beholde, and haue tasted, not heard of, doe see with our eyes, & to our great grieve suffer them continually. What a grievous pestilence & plague these many yeeres, both with vs, and in other places hath reigned, & tyrannically doth exult ouer all persons, and bring very many to their graues, & (according to the iudgement of the learned, which are in opinion, that it will & must continue yet moe yeres) wil dispatch many moe? What a long dearth of

Plague.

Pestilence.

Dearth of corne  
and victuals.

Persecutions.

Robberies.

Murders.

corne & great scarcitie of al thinges? What a multitude in the cause of Religion haue suffered the losse of life and liuing? What thefts & robberies on all sides, both on sea & land? What an infinite companie haue in cruell fight ben miserably slaine and murdered, in *France*, *Flanders*, and *Friselande*?

But I am troubled, and that greatly, to thinke vpon and recite the calamities, which *Friselande* by straunge and vnaccustomed overflowing of waters hath felte: especially by the two latter, whereof the one happened in the yeere of our Lorde 1572

Strange over-  
flowing of wa-  
ters.

the 4. of Nouember, in which men and beasts  
in number infinite, were drowned, and  
was of such a great depth, as almost it might  
bee called the *Frisian floud*. The other chan-  
ced in a more dangerous and worser time,  
three daies afore the feast of S. Bartholmewe  
in the yeere of our Sauours incarnation,  
1573. the which in many places brought  
more hurt to many men, thā the former, be-  
cause by the same, all corne on the ground &  
other fruite perished miserably: by reason  
whereof, great dearth and penurie ensued.  
So that in those countries it might well bee  
saide, that those words of Christ were fulfil-  
led, *saieng: The people shalbe at their wits endes,*  
*at the roaring of the Sea and salt waters.* Where-  
fore let vs giue credite vnto those wordes of  
Christ, and let them be vnto vs for most cer-  
taine tokens of the sodaine comming of our  
Sauour to iudgement.

*The Frisian  
floud.*

*Luke, 21.*

There are besides these other signes of the  
oldenesse of the worlde, and of his ouer-  
throw: bicause we plainlie perceiue al things  
daily to waxe worse and worse, and to de-  
crease in their vertue. The aire is often-  
times corrupte, sometime with vntime-  
lie showres, sometime with vnprofitable  
drinesse, now with too much cold, now with  
extreame heate. The fruitfulnessse of the field  
is not such as it hath beene aforetime. Ri-

*All things waxe  
worse and  
worse.*

E

ches



*Of the second coming of Christ,*

ches and substance wee see consumed. The progenie of greate and noble men we perceiue dailie to bee multiplied, but their patrimonie is no whit increased, but impaired by discord. By which it commeth to passe, that many greate men, and Lordes, bende all their cogitations to the oppressing of their poore Tenantes, and by often fines & exactions bring honest men to beggerie: and by the example of Pharaos, make slaues of their seruantes and subiectes: as though they were appointed of G O D to liue, not for the defence of the good, punishment of the wicked, and preservation of iustice: but to themselues, and to pamper their bellies with good cheere, and their backes with braue apparell. And therefore do these Empires now shewe themselues to bee as cankered and rustie iron, which in times past, were as bright siluer, or glittering golde. But I doe not speake these thinges of true Noble men, and good Princes, which doe exacte thinges necessarie to the defence of the Commonweale, and for the conseruation of their Estates, which thinges without al controuersie, the word of God doeth allowe them to haue. Now it is not to bee doubted, sith for the sinnes of the people, such tyrannie is growne to the top, but these Pharaoes, with the sodain destruction of the world,

*Oppression of  
the poore.*

*Great men for-  
get their duties.*

*Rom. 13*

*From Pharaos  
example*

world, shall bee overwelmed, euen as that Pharao in persecuting the people of Israel, Exod. 14. (which for a time he had with grieuous yoke of slauerie oppressed) was with all his hoast drowned in the red sea. The reason is not vnlike: he is a figure, and the same God is now, which then was, readie to deliuer his people from calamitie, and to take reuenge on the wicked for their crueltie.

An other great argument of the worldes consummation, is because all good artes & learning haue these fewe yeeres beene contemned, and Vniuersities, Schooles and scholasticall discipline (which are the causes and fountaines of knowledge) almoste in euerie place come to decaie. For G O D in this last age hath shewed his singular and maruellous good will towardes mankinde: especially (in that so great barbarousnesse of our predecessours, when all artes and liberall learning was hidde, and knowen to fewe, the Latine tongue polluted, small cunning in the Greeke) by raising vp some, as *Valla*, *Agricola*, *Erasmus*, *Melancthon*, and others, which with great studie and paine, haue brought all sciences and knowledge of the tongues to their puritie, and deliuered vnto vs a more easie waie to attaine the perfect knowledge of them all: by which, almost all Europe is set free from

*God sent the true light of learning before the preaching of the Gospel.*



*Of the second comming of Christ,*

rude barbarousnesse. Afterward, when our most bountifull God had giuen vs such helps to the vnderstanding of the scripture, by and by he set on fire the Beacon of true doctrine, which of all other gifts and graces of God, is and ought to be imbraced as chiefest.

*All gifts at the  
top of perfectio.*

*Contempt of  
Learning.*

*Contempt of  
Ministers.*

But by experience wee see these giftes of long time to haue bene at the full, and nowe decrease. For not that aduised iudgement, not that sharpnesse of wit, not that great industrie & exercise in studies are now, which haue ben. To this doeth appertain the maruellous contempt of all kind of knowledge, especiallie of Diuinitie : *ἐπιβουλή προς τ' ἀλφειά*, that is, *Because it yeeldes or gaine vs no vi-  
tuelles.* Also the small regarde of godlie and faithfull Ministers : by which they are brought to such pouertie, or almost beggerie, that their wiues and children must be enforced to liue vpon almes. But what is the cause of this miserie? is not that intollerable tearing and spoiling of Church goodes the chiefest? Is it not to be imputed vn- to those Magistrates, whose care is such ouer Ministers, that they will not allowe them abundance of worldlie wealth, least happily by possessing much, they tast of couetousnesse, the roote of all mischief, and so desire more, or else fall into riotousnesse, and so become *Epicures*? Or if that it bee  
not

not in their minde, they doe imagine themselves to be such Lordes of bodie and soule, as was of late that Romishe tyrant. This may very well without offence be coniectured, although it may bee, that their insatiable desire of worldlie promotion, which by riches, without vertue may bee gotten, is the roote from which so diuelish fruit doeth proceede. Howe much better were it, if in these thinges a meane were obserued, and that Church-men had wherewithall to liue honestly with keeping hospitalitie: and if that which were thought too much for them, were Christianly bestowed either on those which liue in pouertie, or carefully reserued to some other good vse? For as plentie bringes pride and hautinesse of minde: so pouertie ingendereth contempt, not onelie of Ministers, but of the Ministerie also: which beeing disdained for lacke of preferment, mens cogitations will bee so turned, that rather they had to binde their sonnes to some seruile occupation, than bring them vp in liberall sciences. By which must needs followe, not onelie the greate scarfitie of learned men, but also grieuous want of godlie ministers, & so consequently, the miserable state, and ouerthrow of the Church.

*Romish tyrannie  
newly practised  
Ambition.*

Now what remaineth, but that we cer-



*Of the second comming of Christ,*

*Contempt of the  
Ministerie.*

tainely perswade our selues, that these are plaine and euident signes and testimonies of Gods great displeasure against vs, for despising his Ministers, whose contempt, he neither can for his holinesse, nor will for his iustice, suffer any time, as the manifolde miseries and plagues that be euery where, do shew vnto vs. And as the Sonne of God Christ said before, that after the preaching of the Gospel, destruction should followe: I hope the time is so farre from being deferred, that it will speedily come vpon vs. For it cannot be, but that the prophesie of Christ shoulde bee true: which could not bee, if those daies of barbarousnesse, and ignorance of true Religion (which we are like to fall into) were not by his speedie comming preuented.

*Mat. 24.*

Moreouer, wee shoulde thinke the worldes foundation to bee worne out, and the same to bee falling vpon our shoulders, when we sensibly perceiue our selues to liue in those daies, whereof Christ foretolde, saying: *The comming of the Sonne of man shall bee, as were the daies of Noe. For then were men eating, drinking, marrying, and were married, vntill Noe entred the Arke. And they perceiued nothing, vntill the floud came, and overwhelmed them all: and such shalbee the comming of the Sonne of man.* By which no doubt the Lord would signifie, that in the latter daies

*The daies of se-  
cuir.*

there

there should be a maruelous securitie, whereby there should arise not onely vnspeakable wickednesse against God, but also a lamentable disorder and confusion in Common weales for lacke of discipline. Now, if we wil compare time present, with that which is past, and set the manners of all men before our eies, we shall perceiue wickednes to haue come to his ripenesse, and to raigne almost without controlment. For notwithstanding *Small punishment for offending.* GOD, through his vnspeakeable mercie, in these latter daies hath giuen vs his Gospel, whereby wee shoulde frame our affections according to his will, and liue in vnitie and peace with all men, according to his worde: what desire of righteousness, or zeale in religion is there to bee found? Yea, who is not in Christianite either colde, or carelesse? Many desire to bee religious, and *Atheistes floure.* thinke they are so, if onely for a fashon they frequent Sermons, and come to ordinarie Seruice, and Ceremonies, supposing themselves for doing so, to bee sufficientlie religious, although their heartes doe burne with desire of transitorie thinges, and they swell, through the poyson of all vngodlinesse. Many also thinke, they doe maruelous well, in *Hypocrites bound.* making the doctrine of Loue, Peace, and Vnitie the occasion of Strife, Contention, and Heresie: and suppose they doe serue God very

*Good Gospellers no doubt.*



*Of the second coming of Christ,*

ry well, if knowing some of a contrarie opinion, though not in the chiefest point of Religion, they do with words condemne them, and with curses commit them to the Diuels punishment: themselves in the meane while, in a certaine spirituall pride, gotten through a vaine opinion of learning puffed vp, doe (re-  
 sting vpon the authoritie of others, not with argumentes answering to G O D S word) take heart at grasse, their aduersaries oftentimes defending the better part, and more agreeable to the pleasure of the highest. And yet forsooth must this so great iniurie and shamelesse reproch be called (not the spirite of Sinne, but) a godly zeale. O dangerous daies and diuelish behauiour! Some there bee also, which thinke well of themselves, and would be numbered among the number of good Gospellers, because they haue learned without knowledge, busily among their pots to inueigh against the Papisticall superstition, themselves being vniust, theeues, oppressours, and moste wicked Routers: such as at this day, men call the *Guisians*, worse (speaking after the manner of men) than ciuill Papistes. What should manie wordes doe? We plainly now perceiue greatest vice, for chiefest vertue to bee counted: and those men, through a fained shewe of simplicitie, to be most commended, which

*Against the di-  
 uelish zeale of  
 the worldly  
 wise.*

*No fear of God,  
 nor care of good  
 men.*

*Wolfgangus  
 Adamus*

of all other for impietie, ought moſte to  
bee diſpraiſed. For craftie and deceitfull,  
are wiſe: couetous, good husbantes: pro-  
digall, liberall: and rich men are deemed  
the beſt men. Theſe haue promotions, and  
though by wicked meanes they attaine them,  
yet *Dives clarus erit, fortis, iuſtus, ſapiens, e-  
riam & Rex, & quicquid volet*, as Horace ſaid:  
The rich man ſhal be noble, valiant, vpright, wiſe,  
yea and a king, and what he will.

Horace lib.  
Serm.2.

And an other.

*Aurea nunc vere ſunt ſacula, plurimus auro  
Venit honos, auro conciliatur amor.*

Ouid lib.2. de  
Arte amandi.

Now are the braue and golden daies,

Nowe fame with golde we gaine:

And golde can ſhew vs many waies,

Mens fauour to attaine.

And Propertius in his 2. Booke,

*Auro pulſa fides, auro vanalia iura,  
Aurum lex ſequitur, mox ſine lege pudor.*

By golde the faith of ſome is weake,

And lawes are bought with gold:

Law ſeekes for Gold, & ſtraight (vnmeete)

Our name by it is ſolde.

And Horace in another place,

*Scilicet vxorem, cum dote fidemq;, & amicos,  
Et genus & formam Regina pecunia donat.*

Horace lib.1.  
Epiſt.

Yea wiſe with wealth, and faith and friends,

And kinne, with comelie hue:

Doth Monie Madam, Prince and Queene,

Moſt mortal men endue.

E 5

And



*Of the second comming of Christ,*

*And Boetius:*

*Unde habeant cura est paucis, sed oportet habere,  
Per scelus atque nefas, pauper ubique iacet.*

*Boetius, lib. 2.  
ante Profam 3.*

How they do get, few folkes do care,  
But riches haue they must,  
By hooke, or crooke we daily see,  
That weake to wall are thrust.

These and the like vices haue Poets and Philosophers in their daies, when wickednesse did but spring, (as themselues haue testified) reprehended. And therefore is our Lorde God earnestlie to be desired, that all these euilles by his speedie comming, may haue an end. For although al manner of wickednesse in this age, haue ascended maruelous high, yet are they not so come to the top, but that more strange vngratiuousnesse, and wonderfull deceites, and more horrible confusions in Common weales through euil gouernment of them, may to the grieve & vexation of good men be secne, than euer were. For wee see continually that many through their cogging, prating, pride, & flatterie, without all honestie, learning or Christianitie, in hope of profite and preferment, prickt therunto, beate their braines, and bende all their studies, to be gracious in their eies, which sit in chieftest place aboue other men. By which it commeth to passe, that for a time they are wel accepted, euen of the best.

But

But good Princes can smell them out, and will banish them their companie, perswading themselues, that that friendship is not of continuance, whose end and ground is not the setting forth and increase of vertue.

Wherefore it is to be wished, that all Christian princes would carefully commit these wordes of Christ to continual remembrance,

*An admonition to Princes.*

saieng, *You shall know them by their fruite. Doe men gather of thornes, grapes; or figges of thistles? And againe, A naughtie tree cannot bring forth good fruite.* For those wordes of Christ

*Mat. 7.*

are to be vnderstoode not onely of false prophetes, but also of all men, and especially of such as beare authoritie. And therefore ought a good prince thus to reason with himselfe: What goodnesse may be looked for at their hands, whose delight hath alwaies ben from their youth in wickednes? Howe can it be?

*Against the pre- ferment of the wicked.*

Sith vnto a vile nature, not regenerate with Gods holie spirite, a wicked custome and delight, as it were another nature, is adioined.

Is this mixture commendable? Nay truely.

If to this diuelishe behauour, dignitie and honour (which seldome make vs better) be linked, what can be looked for els, but euen prodigious monsters, hurtfull to all men, and execrable before God? According to that:

*Asperius misero nihil est, dum surgit in altum.*

For their great preferment, is the greatest

pu-



Of the second comming of Christ,  
punishment that may be. And whether that

Lucan. lib. 4.

(Nulla fides, pietasq; viris, qui castra sequuntur,  
Vanale'sq; manus: ibi fas, ubi maxima merces,  
No faith nor feare of God haue they,  
which doe the warres pursue:  
Their handes are giuen to sell and spoile:  
their gaine they call their due.)

of Lucane speaking of warriours brought vp  
in spoiles and wickednes, be altogether false;  
which vndoubtedlie we belecue, hauing lear-  
ned the same by reading, and experience, to  
be true: and yet in this place we confesse the  
same to be spoken somewhat Hyperbolical-  
lie. Besides, howe can they be profitable to  
their Princes, to their Countrie faithfull, and  
carefull of keeping iustice, and the Lawes,  
which in all their life haue bene faithlesse to  
the King of kinges, & so far from any care of  
keeping of iustice, that they neuer had any  
sure knowledge of the same? What agreemēt  
or good mixture can fire haue with water?  
Hotnesse with coldenesse? Equitie with vn-  
righteousnesse? Howe can it be, that men  
shoulde haue a care of that Countries pro-  
speritie, in which they are strangers, and is  
not their natiue soile? Againe, can men  
drowned in voluptuousnesse (whose study is

The proferment  
of the wicked,  
bringeth the mi-  
serie of the god-  
lie.

Quid lib. I. Fast. *Quarere ut absument, & absumpta requirere*

ger.

*certant : To seeke that they maie spend, and strine to finde that naughtilie is spent :* φιλαργυρος καὶ φιλένδοτοι, ambitious, and louers of themselves,) with honestie preferre the Princes prosperitie, before their owne priuate profite; and the Common-weales good, before their owne gaine? So that to place these men in authoritie, is it not to yeeld the simple sheepe to the crueltie of rauening Wolues? These men, O vertuous Princes (if stories of all times were noted) should appeare of all troubles the authours, in euerie common weale, the ouerthrowers of euerie kingdom, alwaies betrayers of their Princes, as might be proued by many examples, and those not farre fetcht, were it my minde to freight my booke with Histories. Wherefore O yee Princes & Rulers of the earth, which desire (as in deede you ought) to bee the parents of your people, vse greater heede, and more iudgment in choosing them, which either shalbe of your counsell, or beare authoritie in your names: for the common felicitie doeth most redound to your glorie.

And also be you alwaies readie and prepared, then to giue an account of your stewardshippe, when the King of Kinges (whose vassall is euerie Monarch) shal come: of whose sodaine comming, out of the worde of God, heere I giue true and certaine tokens. For if  
then



*Of the second comming of Christ,*

*Luke 16.*

then hee shall espie his beloued sheepe ( of which, if but one be founde, which was lost, the whole troupe of Angels reioyce) by your negligence and faulte , to be committed as a pray to wolues and wicked beasts, euill shal it bee with you : and then without all doubt in his rage, he will cast you headlong into hell and extreme darkenesse . The almightie God by his holy spirite and grace, graunt vnto all good Princes, and their Counsellors, wisdome and prudence from aboue, that in deede they may be the good lightes, both in establisshing that which is profitable for their people, & executing of iustice : and preferue, defende, and keepe them, and all his elect from destruction, to the glorie of his name, and felicitie of his Church, Amen.

*Dan. 7.*

Finally also, out of the seuenth Chapter of Daniel, a notable coniecture of the sodaine comming of the Sonne of God, may be taken. For in that Chapter be described foure Monarchies of the worlde, and where, and in what nation they shalbe from time to time, vntil the resurrection of the dead. By which, the endes of the ages of this worlde may after a sort be noted. *But these Monarchies being destroyed, there shall spring (saith Daniel) a mightie kingdome, mightier than those immediately before it, and shall change the religion of Christ, and shal haue wonderfull successe, and shal*

*wage*

waage battell with holie men.

Now, what kingdome he vnderstandeth, it is apparent by the euent, which is, the Turkish Empire. But (as the prophet saith) *Transibit quod possit mutare tempora, &c.* He shall thinke that he is of power to alter times, & Lawes, but iudgement shall come, and he shall be taken away, his power shall be weakened, and come to naught.

Of the successe  
of the Turke.

These words doe plainlie ynough declare that an alteration sodainelie shall be in those daies, when the Turkish empire doeth come to the highest, and promiseth him selfe an euerlasting dominion ouer all the world. And straightway shall that most comfortable day shewe it selfe, in which the Sonne of God shall raise the dead, & render to his Church, life, and eternall glorie: but the wicked he shall caste headlong into euerlasting torments. With this prophesie let vs compare the times of our predecessours, and our owne together, & we shall euidentlie perceiue the Turke to haue preuailed mightily against the Christians, and to possesse not onlie all Asia, but also a great peece of Europe. And (that I may vse the wordes of Lactantius) *Verè vorauit omnem terram, leges novas statuit, Rempublicam suam fecit, nomē imperij sedemq; mutauit*: that is, The earth in deede he hath deuoured, new lawes he hath established, the Commonweale

Episo. Diuina.  
instit. Cap. II.



*Of the second comming of Christ,*

*weale is to himselfe impropriated, the name and seate of the Empire he hath changed. Also what successe within these few yeeres he hath had, it is well knowne . A great part of Hungarie he enioieth : from the Venetians , he hath taken Cyprus : nowe from the King of Spaine, Tunetum : and (as I heare) whatsoeuer he hath enioyed hitherto in Africa , is taken from others : and as yet he is in armour , with all warlike prouision , with ship and souldier, prepared against the Spanish King, and threateneth vtter destruction to all the worlde. And therfore we doe plainly perceiue , the state of these times marueilously to answere vnto the prophesie of Daniel . And it appeareth (if by probable reasons any thing may of likelihood be gathered ) that the Turke, through the ciuill dissentions of people , and continuall warres of Princes , to the ouerthrowe of the Gospell , by the Popes setting on, will subdue all kingdomes. But I trust the Lorde God by his speedie comming , will bring to naught these endeouours of Turke and Pope , against his Church , and will cast that beast with the little horne , which hath mightilie increased, al those vngodlie & draggonlike kingdomes arising from the Sea, & that false Prophet, into that fornace which burneth with fire and brimstone.*

*CH A*

## CHAP. 4.

*Manie reasons, and probable coniectures  
from the course of time.*



Itherto by meane diligence, I  
haue recited those foretokens  
of the enduring of times, which  
Christe hath taught vs. And  
also I haue shewed other signes  
and coniectures out of Gods worde, and  
condition of the time that now is, by which  
we may know the oldenesse, and the sodaine  
finishing of times: to which, when they come  
to passe, the Lord commandeth vs to looke  
backe, and to lift vp our heades. For there-  
by the Lorde God declareth his most ardent  
good will towards vs, in that he woulde not  
signifie the day & houre, but foreshewed the  
tokens going immediatly before the same.  
And therefore, sith by these it is manifest,  
that it is the expresse wil of our Sauour, that  
out of the written word of Christ, we should  
with all diligence search out the last time of  
our redemption: I doubt not but I shall doe  
a good deede, and gratefull both to God and  
his Church, if I vtter forth some cogitati-  
ons of mine, fetcht from the course of time,  
yet agreeing to the holie Scripture, for the  
prooffe of this opinion about the speedie cō-  
clusion



*Of the second comming of Christ,*

*Note the Authors words are not certaine, & true demonstrations, but probable coniectures.*

clusion of time. Not that I am in that minde that I thinke these to be demonstrations, which through a necessitie of that which is to come, must needes bee, but as probable things so long to be imbraced, till we learne more certaine. And therefore in these and in like things, I submitte my selfe to the better iudgement of the Church, and of the learned: and I perswade my selfe, that these and other singular prognostications which followe, whereby somewhat nigher I approach, than as yet I haue done, to shew the sodeine comming of the Lorde, shall be so farre from terrifieng of the godly, that the consideration of these things will be most pleasant and comfortable.

But yet I take not vpon me (as afore also I haue protested) to knowe the day, which Christ sayth himselfe, he doth not knowe, (as hee like a man beareth the office of an Apostle.) For the signes foretold we may knowe, but not the day and houre: not the very moment of his comming, but the tokens of that moment doe wee search out, as farre forth as it is lawfull for man so to doe.

The holie Scripture euery where maketh some collation betweene the first Adam the sinner, and the Sonne of God Christ our Saviour the second Adam: also betweene the flood, and the vtter ouerthrow of the world,

euery

*Rom. 8.*

*1. Cor. 15.*

even as Christ doth signifie in these wordes,  
*Et erit sicut in diebus Noe &c.* And it shalbe  
 as in the daies of Noe, &c. Wherefore I fell  
 first into this consideration, and afterwarde  
 from one to another, into those which ensue:  
 Whether the times past in equalitie of the  
 same number answered a like. For the Lord  
 God hath ordeined all thinges by a singular  
 and euerlasting wisdom: and experience  
 doeth teach by a certaine concurring of the  
 starres, that in such thinges a great likenesse  
 of times is wont often to happen: (as in the  
 birth of Isaac, and of his offering, which is  
 a figure of Christ, there is a great consent of  
 the times. For from Isaac, vntill Christ were  
 two thousand yeeres fully expired. But when  
 from Adam orderly vntill the flood we doe  
 consider the yeares of the generations of all  
 the fathers, & gather them all into one sum,  
 laieng aside the false computation of *Euse-*  
*bius*, and others (following the Greeke tran-  
*slation of the seuentie interpreters*) from the  
 first yeere of the worldes foundation to the  
 flood, are iudged to be a thousand, sixe hun-  
 dred, fiftie and sixe yeeres. From this number  
 the yeares of Christs birth, vnto this present  
 yeere a thousand, five hundred, seuentie and  
 five, doe differ eightie and one yeere, if truly  
 that number were filled. But I doe not thinke  
 the world shal continue so long, that the lat-

*Matth. 24.*

*The birth of Isaac and Christ.*

*From the birth of Isaac vntill Christ, 2000.*

*From the creatiō of the world vntil the Flood 1656. yeeres.*

*An applicatiō of the time of Moses gouernment, of the deliuerie of the Iewes from the handes of Pharaō, of the Iewes, and destruction of Hierusalem, with the time when Christ came into this*



*Of the second coming of Christ,*

*world, vanquished Satan, and redeemed mankind.* ter time shoulde in number exceede the former, for manie coniectures which followe: but what may come to passe the Lorde knoweth.

Likewise Moses is a figure of Christ. That maruellous deliuering of Israel by Moses, out of the handes of Pharaos, is a figure of the victorie of Christ, which on our behalfe he hath by his death on the crosse and resurrection from the dead, obtained against the diuell, and death. And the whole gouernement of Moses, is a shadowe of Christs kingdome: the ouerthrowe of the Iewes and destruction of Hierusalem, is no doubt a token of the worldes ouerthrowe. And here wee shall see a wonderfull consent and agreeing of times: that so by things past we may looke for the euent of thinges to come, vndoubtedly by the singular prouidence, counsell and ordinance of GOD. For no other reason can I render, sith I cannot perswade my selfe, that these thinges can by chance so wonderfully agree together. First, by the true account of yeeres, it is plaine that from the coming out of *Egypt*, and publishing of the Lawe, vntill the natiuitie of Christ, are numbred a thousand, five hundred, and nine yeeres. Now if the yeres from the natiuitie of Christ vntil this time, in which Christ began againe to be borne to the worlde, and to be brought

*From the coming out of Egypt, and publishing of the law vntil the natiuitie of Christ,*  
3509.

in.

into the light as it were through the preaching of the Gospell, by *Luther*, and other famous men, were numbered, they are in sum a thousand five hundred, and seuentene. Again, from the departure out of *Aegypt*, vntill the death of Christ, the yeres are accounted to be a thousand, five hundred, fourtie & two. And this number also doeth maruelously agree with that generall persecution in *Germanie*, made by *Charles* the fift, and the Pope, which happened in the yeere, a thousand, five hundred, fourtie & seauen: So that these numbers of yeres being compared together, will be found not much to differ in quantitie of number.

But from these poore mentions, I will goe higher to those thinges which especially doe agree to our purpose. It is manifest that *Moses* gouernment, vntill the destruction of Hierusalem by *Titus*, did stande in all, one thousand, five hundred, eightie and three yeeares. Neither is it to be doubted of anie, but that that destruction & wasting (of Hierusalem) is a manifest figure of the last ruine of the worlde. And therefore doth our Lord speake of these thinges together, and saith; *Those daies were like the daies of Noe*, in respect of manners, and the securitie of mans life. Now at length, what shall we gather of these thinges? That the terme of the worldes

*From the birth of Christ, vntill the bringing of the Gospell into light by Luther, 1517. yeeares.*

*From the coming out of Aegypt vntill the death of Christ 1542. yeares.*

*From the birth of Christ vntill the cruel persecution of Christians in the daies of Charles the fift.*

*1547,*

*From Moses gouernment. vntill the destruction of Hierusalem by Titus 1583. yeeares.*



*Of the second comming of Christ,*

destruction shoulde agree with the former number of yeeres of Moses gouernement? Which not the sonne of an Emperour, or chiefest Monarch, as was Hierusalem: but the Sonne of G O D, much mightier than all Emperors, an euerlasting King can bring to naught, Which thinge *Melancthon* seemeth plainlie to point at in the life of *Vespasian*, in his Chronicles. And the like reason is heere, which is in the former comparison of numbers, if thinges to come may be gathered by things past alreadie. The figure doeth altogether in this place agree, and the chiefest signe of Christes comming, to wit, the preaching of the Gospel hath gone afore, and we doe sticke in the middest of all the other foretold calamities, and euery yeere expect more miserie.

*The iudgement  
of Astronomers.  
In the yeere  
1583. a great  
alteratio in the  
world is to be  
looked for.  
Cyprian Leoui-  
sius of the  
strange con-  
iunction of Pla-  
nets in the yere  
1583.*

Finallie also, the Astronomers write (if euerie skilful man in his owne facultie is to be credited) that the starres in the beginning of the thousand, five hundred, eightie and foure yeeres, (which almost together doeth agree with the number aboue mentioned) doe threaten verie fearefull and horrible thinges, either a greuous alteration of empires, and other wonderfull thinges: or else an vtter destruction of this worlde. The wordes of *Cyprian Leouitius*, a *Bohemian*, a most excellent Mathematician, in a certaine

booke

booke of Prognostications , for twentie yeeres, from the yeere sixtie foure, to the eightie foure, be these: *Anno Domini. 1583. Mense Maio, &c.* Which is, in the yeere of our Lorde 1583. in the Moneth of Maie, there shall happen a great coniunction of the superiour planets in the last ende of Pisces : after which straightwaies in the yeere eightie foure, shall ensue a wonderful mixture of all the planets almost in Taurus, about the end of March, & beginning of April. .

And, which is more, a little after that shalbe seene an eclipse of the Sunne, in the twentie degree of Taurus, about the head of Algol, a most cruell and hurtfull fixed starre, gouerned by Venus, which shalbe linked to fine planets in Aries, tending towarde the twelfe. Here (saith he) must we watch : and I thinke it meete that all earthlie cogitations be cast off, least we be destroyed being vnreadie : for this great coniunction is of all, the last which shall happen in the ende of waterie Trigon, and waterie Trigon shall haue an ende, and be turned into fierie Trigon. Neither anie more in the space of eight hundred yeeres, the end of the waterie Trigon shalbe nigh. But because about the ende waterie of Trigon, this monarchie shall begin, it is likely, that the same also in the ende of the same Trigon, shall haue an end, sith the Sonne of God himselfe Iesus Christe our Lorde, euen in the ende of waterie



**' Of the second comming of Christ,**

Before the birth  
of first comming  
of Christ, aware-  
rie Trigon.

Trigon, tooke vppon him the nature of man. For  
sixe yeeres before his most glorious natiuitie, the  
same verie coniunctiō in the extremitie of Pisces,  
and in the beginning of Aries, happened. Neither  
came the like since that time, but when Charles  
the great helde his empire, which was in the yeere  
of our Lorde, seuen hundred, eightie, and nine.  
And nowe the seconde time, suche a great and  
strange coniunction shall come: which undoub-  
tedlie doth foreshewe the other comming of the

After the secōd  
comming ano-  
ther Trigon.

Sonne of G O D and man, in maiestie of his glo-  
rie: at which time we must render an account  
of our life and conuersation. And a little after  
he saith, But vnder Charles the great, the ende  
of the worlde coulde not be, because at that time,  
foue thousand yeeres were not expired. But  
nowe the operation of this greate coniunction  
continuing, the number shall tende to sixe  
hundred yeeres: which agreeth with the holy  
Prophet, affirming that this worlde shoulde  
stand sixe thousand sixe yeeres: from which sum of  
yeeres, the Sonne of God shall take somewhat,  
saieng: The last time, for the elected of God,  
shalbe shortened. But if there remained yet an  
other cōiunction of the former planets, like to the  
first, then shoulde there be required almost eight  
hundred yeeres moe: which added to the times of  
this great coniunction, doe make the number of  
sixe thousand, and almost foure hundred yeeres,  
which is plaine against that prophesie. These

coniectures, how soener they are, I thought good  
to recite, which doe agree with the learned pro-  
phesies of most ancient Astrologers. Hitherto  
Cyprian, which also by his Latine verses doth  
shew that olde and common prophesie, tur-  
ned into Germanicall rythme, by Iohn Stoff-  
ler, which also aboue nineteene yeeres ago, I  
haue hearde recited by Melancthon. The  
wordes in the Germaine tongue are these.

**W**asent funffeundert acht; itcht acht,

**D**as ist das Jar, das ich betracht.

**G**eth in dem de Welt next vnder,

**G**eschicht doch groz mercklich wunder.

The Latine verses are these following:

*Post mille expletos à partu virginis annos,*

*Et post quingentos rursus ab orbe datos,*

*Octogesimus octauus mirabilis annus*

*Ingruet, is secum tristia fata feret:*

*Si non hoc anno totus malus occidet orbis,*

*Si non in nihilum terra fretumque ruet:*

*Cuncta tamē mundi sursum ibunt atq; retrorsum*

*Imperia, & luctus undique grandis erit.*

In English thus:

When after Christs birth there be expird

Of hundreds, fifteene yeeres, eightie and eight,

Then comes the time of dangers to be feard,

And al mankind with dolours it shall freight:

For if the worlde in that yeere doe not fall,

If sea and Lande then perish ne decaie.

Yet Empires all, and kingdomes alcer shall,

And man to ease himselfe shall haue no way.

**N**owe



*Of the second coming of Christ,*

Nowe by this it appeareth how the number of yeeres of Moses gouernement, which endured a thousand, five hundred, eightie and three yeeres, and of this yeere, a thousand, five hundred, eightie and foure, (in whose beginning that prodigious coniunction of the Planets in the ende of waterie *Trigon* doth happen,) agree together: so that the quantitie and number of the times foretolde, the signes and starres seeme to agree together, and without all doubt to portende the same thing. In like manner may we bring foorth other comparifons of time, which by reason of like euentes agree together wonderfully. Of which this one is not of least weight: To wit, the same time from the natiuitie of Christ, vntill the ouerthrowe of Hierusalem is almost equall with that, when *Luther* first of all set him selfe against the *Popes indulgences*, and beganne to preach the Gospell, to this yeere eightie and eight, in which, or about the same, by this maruellous ioyning together of Planets, which shall be foure yeeres before by the singular prouidence of God, so direfull destinies of the worlde shall meete together. For from the birth of Christ, vntill the destruction of Hierusalem, are numbered seuentie and three yeeres: and from the time when *Luther* and others first began to preach Christ and his

*From the birth  
of Christ vntill  
the destruction  
of Hierusalem.  
73. yeeres.  
From the birth*

*Gos-*

Gospel, vntill the eightie and eight yeere, are accounted seuentie and one. The number is iust with that before, and speaking allegorically, then may Christ be saide to bee borne againe, when as his doctrine, so long by Papisticall dreames darkened, and fonde illusions so deeply buried, is as it were borne anewe, and doth clearly shine among vs. But if those yeeres from the birth of Christ, vntill his preaching & suffering of death, with that generall persecution done by Charles the 5. and the Pope: and againe, those yeeres from the death of Christ, vntill the destruction of Hierusalem, with these yeeres which came since that generall persecution, vntill the 88. yere, were compared: we shall see also, that in number of yeres they doe not much differ. For betwene Christs birth, & his preaching, there was 30. yeeres: and so to his death, 33. yeeres, and somewhat more. But from that 17. yere, when the Gospel began to shine againe, vntill the 46. yeere in all, when Charles the Emperour began to arme himself against the states of the Empire, so to abolish the doctrine of Christ, are numbred 29. yeeres. Againe from the death of Christ, to the ouerthrowe of Hierusalem, there was 40. yeeres. And from that generall persecution, which happened in the fourtie and sixe yeere, vntill the eightie and sixe yeere, are accounted four-

ging of his Gospel into light by Luther, vntill the yeere, 1588. are numbred 71. yeeres.

From the birth of Christ vntill his first preaching 30. yeeres and from his birth to his death 33. yeeres.

From the preaching of the gospel, by Luther, vntill the persecuting of the same by Charles the Emperour are counted 33. yeeres.



*Of the second coming of Christ,*

tie yeeres : which is the middle yeere betweene the eightie foure, when that exceeding strange vniting together of the Planets shall appeare, and the eightie eight, about which time that coniunction shall take his ful force.

Moreouer, I find that these times, in which those two wonderfull coniunctions did appeare, fixe yeres before the birth of Christ, & in the daies of *Charles* the great, and the third and last, which shall happen before the full expiring of fixe thousand yeeres, the thousand, five hundred, eightie, & foure being at hande, doe fill the same number. For *Cyprian Leouitius* doeth write, that that other v-  
niting of Planetes in the time of *Charles* the great, chaunced in the yeere seven hundred, eightie and nine, after the natiuitie of Christ. If to this number so many moe were added, the yeeres woulde bee one thousande, five hundred, seuentie and eight. Now if to these were added those fixe yeeres before Christ was borne, whē the first of these three coniunctions happened, there shal arise (cō-  
ting from the natiuitie of Christ, as it were from an effect of the former coniunction) the same number of yeres in ful quantitie agreeing with that dreadfull yeere, eightie foure, aboue a thousand five hūdred: only that first, from this last, which is to come, differing  
those

From the first  
appearing of  
waterie Trigon,  
6. yeeres before  
the natiuitie of  
Christ until the  
second, 793.  
yeeres, from  
the second to  
the last. 789.  
both which  
summes set to-  
gether, make  
the full number  
of 1548. yeeres.

those fixe yeeres before Christes birth.

I confesse my selfe not to bee skilfull in Astronomie, although I doe greatlie esteeme that art (if it be soberly vsed, and not vainely abused :) which some, because they are not acquainted therewith (as commonly it happeneth) doe not onely despise, but also with euill wordes, because it is abused by some, deface. But if the writing of *Leonitius*, & which was a greate while before his time, *Iohn Stoffler*, and other Astronomers iudgements of those rare Coniunctions of all the Planets in the ende of watery *Trigon* bee true: (as certes I belecue, and verily perswade my selfe) I say plainly, it is a thing greatly to be maruelled at, that those collations of times (in which the Lord God either hath bestowed singular benefites vpon his Church, and also wil bestowe, or altered kingdomes, and will altar) by such a certaine wonderfull equalitie, and quantitie of numbers shoulde answere betweene themselves, euen as those reasons of Astronomers in euerie respect haue done. Of which it is euidently gathered, that the Lord God by a singular prouidence and eternall counsel, doth guide and gouerne all thinges. And also it is plainly to be seene, that he hath made the Starres, and the course of them to be as it were clockes of his eternal counsell, and gouernementes of such thinges

in



*Of the second comming of Christ,*

*Praise of A-  
stronomie.  
Gen. I.*

in his Church, and common weales, euen as the Lorde God also doth witnesse himselfe, that those lightes in the Firmament of heauen shoulde bee for signes of times, and daies, and yeeres.

And therefore from these things doe cunning Astronomers fetch their coniectures, because through a certaine order which the starres doe keepe, they haue by long vse obserued very many thinges, that so from a true obseruation of principles, they may bring forth generall coniectures, whose euentures doe maruellously agree together. And that there is a certaine order, or a true course of the starres, that wonderfull agreeing together of yeeres, continually in great alteration of kingdomes, and Religion, which hath ben marked, is a great prooffe: as by that which is already spoken, may, and hereafter shal more plainly appeare. Truly, as often as I consider these things, I am not only exceedingly troubled in minde, but as it were compelled to belecue, that that especiall time of the end of this world is nigh at hand: because the Lorde among other thinges also hath giuen vs certaine tokens, to wit, that afore his comming, there shalbe a darkening of the Sunne and Moone, that the qualities of the heauens shal be troubled. By which wordes no doubt he would signifie, that the whole Firmament of  
starres

starres should be altered, and as it were threaten a destruction.

### C H A P. 5.

*An application of histories, and other testimonies, with a short repetition of that which is spoken.*



Herefore, in my iudgemente herein is contained a wonderfull mysterie, yea greater than may be vttered by any mortall man, in that our mercifull Father (if any credit may bee giuen to *Mathematicians*) to these three times betweene those two thowlande yeeres of the last age, which (according to Elias Prophecie) were appointed to Christe, hath annexed the same coniunction of all the Planets, vnder the same signes. Because, if these Mathematicall obseruations, together with that agreement of times already spoken of, were compared with the prophecies of the Prophetes of Christ, and of Paul, we shall finde a maruelous consent of all these thinges. Which thing by the prophets, by Christ, & by the Apostles, the stars signifieng the same through the vnspeakeable loue of God towards his Church, is therfore done, that these three times,



*Of the second comming of Christ,*

*Three especiall  
times to be no-  
ted.*

times, as it were by a most necessary obseruation, shoulde bee marked: to wit: about what time Christ tooke vpon him our nature: also about what time, by the comming of Antichrist, the true doctrine of Christ was obscured, and that sonne of perdition obtained the chiefe place in the Church and empire of the worlde: and finally, about what time that glorious comming of the Sonne of God to iudgement is to bee looked for. But that wee may the better open these thinges, let vs consider after what maner the euentures of those two former times haue happened, in which the same constellation of the starres, according to the opinion of *Cyprian Leouitius*, did come, that of those two past, we may the better iudge of that most ioiful comming of the Sonne of God, to all his elect & may certainly perswade our selues, that he wil make hast, and come shortly, & with speede: & also let vs consider that time, in which the same constellation shall appeare againe, which was twise afore, and in multitude of yeeres (as is aboue said) is like those past.

*Of the comming  
of Christ into  
the flesh.*

When the godlie about Christs time did see, that the gouernement should bee taken, not onelie from the stocke of *Dauid*, but also from the *Jewes*, and translated to straunge rulers, to wit, to the house of *Antipater* the *Idumite*, no doubt theie supposed that  
Christ

Christes comming into the flesh, was then at hand, & the rather they did so thinke, because *Jacob* the Patriarch had long afore prophesied, that *The scepter should not bee taken from Iuda, nor the captaine from betweene his feete, untill Silo came, or hee which was to bee sent.*

*Gene. 49.*

And also those seuentie weekes of *Daniel*, *Dan. 9.* drew wel to an end, which being expired, the Ruler of the people shoulde shewe himselfe. Neither did that vndoubted hope deceiue the godlie: for the Sonne of God Christ at that time tooke our flesh vpon him truly and indeede, he was a sacrifice for our sinnes, and rose from death for our deliuerance, so that those prophesies were fully expired, & took their effect. And that the al the *Iewes* thought their *Messias* should bee borne, which they dreamed should be a mighty monarch, and rule ouer the worlde, *Suetonius Tranquillus* doeth euidentlie shew in the life of *Vespasian*, the fourth Chapter.

Likewise Saint Paule did foretell a most certaine argument of the comming of the sonne of perdition. For in the time of Paule, there were some in so wicked an opinion, that they thought the comming of the Lord euen then to bee nigh at hand: whome Paule, endeuoureth to bring from that error, teaching that the Lord should not come, before that wicked man, an enimie to God, were first

*Of the coming of Antichrist.*



*Of the second comming of Christ,*

first reuealed, & that he should not be reuealed, except first that ancient and present Empire of Rome were vtterly abolished. Which thing hee doeth signifie in these wordes, saing: *Hee onelie which keepeth, let him holde presently, untill hee be taken away, and then that wicked man shalbe disclosed.* Hierome folowed the same sence, writing vnto *Algasia*, in this manner: *Quæ causa sit, &c.* That is: *You know very well, what the cause is, that Antichrist now presently commeth not. He will not plainlie say, that the Romane Empire must bee destroyed, which the gouernours thereof suppose shall continue for euer. Whereof it is, that according to Johns Reuelation, in the forehead of that purpled barlot, there is written a name of blasphemie, of euerlasting Rome. For if he had plainely saide, Antichrist shall not come, except first the Romane Empire bee abolished, a iust cause there might arise of persecuting the East Church, which then was. And a litle after, he saith: The Romane empire, which now keepeth all nations in subiection, must bee ouerthrowen, and then shall Antichrist come, the fountaine of iniquitie.* The same doeth *Tertullian* obserue in his treatise of the Resurrection of the flesh: and *Lactantius*, in his seuenth booke, and 25. Chapter of institutions.

But if wee would compare the prophesie of Paule, with the deedes of Charles the great,

*2. Thes. 2.*

*Hierome vnto  
Algasia.*

*Tertullian.  
Lactantius.*

*Charles the  
great.*

great, wee shall finde that prophesie in those daies maruellously to haue takē effect, and then the auncient Empire of the *Romans* altogether to haue come to naught, and the title of the Empire, which was the image of the beast, to bee translated to the *Frenchmen*, and *Germanes*, and afterwardes by litle & litle especially to haue come to the Pope of Rome, which at that time began plainely to shew himselfe to be verie Antiehrift, and that damnable childe. Because he was not onelie content to bee *ἐκκλεσιάρχης*, or the head of the vniuersall Church (as *Phocas* before about two hundred yeeres had appointed him) but also the Lord of lords. For *Charles* now beeing annointed and crowned Emperour by the Pope, (because hee had luckily ouercome *Desiderius* king of the *Longobardians*, which ambitiously sought the Emperorship of all *Italie*) and afterwardes his sonne *Lodouicus Pius*, from whence also he receiued that name, to be called *Lodonike the godlie*, the *Romans* graunted vnto him the gouernment both of Rome, & of many other prouinces: and this hath *Raphael Volateran* in the Actes of *Pipin*, & of the Emperours, faithfully committed to posterities by writing. So the power & malice of the Bishops increasing by litle & litle, y whole world came vnder their subiection, & all Emperours, Kings, & Prin-

*Platina. 1.80. 101*  
*Kranz. 2. cap. 18.*  
*Gäguinus lib. 4*



*Of the second coming of Christ,*

ces became as it were their Clients, or (as I may say) their vassals: & they yet in name, the seruantes of slaues: but in deede as it were chiefe Monarchs of all kings, seruing at their becke. Of these we haue a notable testimonie of that most noble and worthie *Salisbur- gan* Archbishop *Eberhardus*, which about the yeere of our Lorde 1240. in the open councelles of the King, is reported to haue spoken these wordes ensuing: *Flamines illi Babylonia regnare cupiunt*, &c. That is, Those Babylonian priestes desire to raigne, equals they canot abide: they wil not leaue off until they haue troden all thinges vnder their feete, and sit in the temple of God, and bee exalted aboue all that which is worshipped. Their desire of riches, and thirst for preferment, is unsatiable. The more you giue to a couetous man, the more hee gapes. Shew your finger, and hee will desire the hande. Through libertie we are all the worse. He which is the seruant of seruants, coueteth to bee Lorde of Lordes, as if he would be God himselfe. The holie assemblies and meetings of his brethren, yea of his Lordes, hee condemneth. He is in feare, least he be compelled to giue an accompt of those thinges which dailie he doeth more and more against the Lawes. He speaketh wonderfull things, as if hee were GOD. New deuises are in his minde, wherebie he may impropriate the Empire to himselfe. Hee chaungeth lawes, his owne he esta-

*Lib. 7. Annae.  
Ioan. Auen. in  
exemplari Engel-  
stadii impresso.  
Anno. 1534.  
fol. 684. &  
685.*

*A description of  
Antichrist.*

establissheth, hee abuseth, hee spoyleth, deceiveth, slaieth. This man of perdition which is called Antichrist, in whose forehead it is written, I am God, and cannot erre: he sitteth in the temple of GOD, and beareth sway farre and wide. But as it is in holse Scripture: Hee which readeth, let him vnderstand. The learned shall vnderstand, all the vngodly shall doe wickedly, & shall not perceine. And a litle after, *Romani maiestas populi, &c.* The maiestie of the Romane people, which sometime ruled the whole world, is taken from the earth, and the Empire is returned into Asia. Againe, The East shall beare sway, the West shalbe in subiection. The kingdome shalbee augmented, the theise power of thinges, by many shalbe scattered, diuided, diminished, I will not say, torne, civil diffension for euer is sowne, neither shall we perceine the end of bloudie battels. The Emperour is a vaine appellation or name, & is onelie a shadow. Ten Kings are together, which haue diuided the worlde, sometime the Empire of Rome, not for the defence, but destruction of the same, &c.

Finally also, euen as the Pope in power and authoritie hath increased, so likewise in blasphemies and impietie hath hee abounded: insomuch that at length hee hath vsurped the power of God, inuerted the face of all true Religion: and defiled the same with his filth: which thing no wise man can denie.



Of the second comming of Christ,

The blasphemous arrogancy of the wicked Pope,

Therefore doth he sit in the temple of God, challenging to himselfe the authoritie of the highest: and as Paule speaketh, boasting himselfe to be God, as may bee prooued by the Decrees and Decretals of the Popes, if any man thinke we say not the truth. Heare what his most impudent fauourers on his behalfe haue reported: *The Pope (say they) is called as it were wonderfull, from Pape the interiection of wondering, because he is Christes Vicar and Gods, whose the fulnesse of the earth is.* And John Andr. vpon this worde Pope, in the Proeme of Clement speaketh thus: *Papa dicitur est quasi Pater patrum, &c.* The Pope is called as it were The father of all fathers, hauing onlie the fulnesse of power. Also Thomas of Aquino saith, *That in spirituall matters, & temporall, hee hath the chiefeft degree, as well as Peter the Apostle.* At a word, they make him a mungrell, as partly God, and partly man. They call him *The spouse of the Church, the mother of the faithfull, which cannot erre, whose voice is heauenlie, euen as Peters was, & therefore that he is the chiefeft iudge:* whose wickednesse, as the murders of Samson, the theft of the Hebrues, and adulterie of Iacob, are to be iudged of none: for there is one and the same seate. (say they) both of God and the Pope. The Popes will is saide to be a heauenlie will, and therefore is of power to chaunge the nature of things,

The Pope is all in al, yea the de-  
will and all.  
2. Dist. 44.

things, to applie that vnto one, which belongeth to another , and of nothing to make somewhat. Are not these & such like rules of the Canonists, formally recited , maruellous things, which with blasphemous and wicked lippes, vnder the Popes person, according to Daniels prophesie, speak against the God of gods? And as the Occidentall Empire of this Pope , in the time of *Charles* the great, was diuided from the Orientall : so likewise the Empire at *Constantinople* , which sometime was called also the Orientall empire of Rome, afterwards was greatly diminished by the great *Turke* & *Saracins* , whose power afterward increased more and more , and that mightily. Afterward, a litle before the reigne of *Carolus Caluus*, cosen to *Charles* the great, the *Tartarian* *Turkes*, by occasion they were requested to assist the *Persians* against the *Saracins*, obtained all *Asia* : and these embracing the Mahometicall sect , at the length came to be of great power. So that these two wicked and Antichristian kingdomes tooke their beginning, when the Romane Empire in *Phocas* time and *Heraclius*, was impaired, and in the reigne of *Charles* the great, the Empire almost subuerted , they daily more and more mightily increased in this weake and diuided kingdome, whose feete were become partly of iron, and partly of earth. Af-

*Diminution of the  
empire of Rome.*



*Of the second comming of Christ,*

*The properties  
of Antichristi-  
ans.*

terward by lies, backslidings, and slaughter;  
(which are the properties of Antichristians)  
their ruling and religion was confirmed, and  
the Saintes of G O D, by mingling earthlie  
with heauenlie things, were vexed: as Histo-  
riographers, and the Chronicles of *Iohn A-*  
*uentine* euerie where do witnesse: and there-  
fore both of them by the glorious comming  
of the Lorde, shal be abolished, and shal re-  
ceiue one and the same destruction.

*Of the cōming  
of Christ to iud-  
gement.*

If therefore to the consolation of all the  
godlie, and confirmation of our faith,  
the holie Ghost hath had a great care to de-  
liuer vnto vs by the Prophetes, certaine  
foresignes, by which might be coniectured,  
when the comming of Christ in the fleshe  
was nigh at hande: whose comming shoulde  
yet before the worlde, bee base and verie  
simple, and yet of sufficient power to saue  
our soules from the heauie curse and displea-  
sure of G O D: and if the holie Ghost hath  
beene so carefull in giuing to the Church,  
and the chosen of G O D, certaine signes  
and tokens of the comming of Antichrist;  
no doubt hee did the same, that the better  
they might shunne and forsake all his vn-  
true teachings and blasphemies, by the helpe  
of Gods worde. And therefore hath the ho-  
lie Spirit of G O D ben the more diligent to  
shew to the Church many & manifest signes  
of

of the Lordes comming to iudgement, that  
so he might driue vs from all securitie of this  
life, and wake vs out of the deepe sleepe of  
our deadlie finnes, least by the speedie com-  
ming of the Lord to iudgement, we sodainlie  
perish: and that in all afflictions, with which  
the Church is continually vexed, wee might  
haue a sure trust & confidence in the mercie  
of God. And therefore the Sonne of God him-  
selfe in the last preaching before his death,  
throghe a great good wil, gaue vs many signes  
and earnestly charged vs, taking his parable  
from the Fig tree, y<sup>e</sup> beholding those tokens  
imminent, wee shoulde carefully and readily  
attende the comming of our Bridegrome.

For that cōming, to all the godlie and chosen  
of the Lorde, shall be ioyfull and comforta-  
ble. In which the sonne of God shall appeare

*The end of the  
second cōming  
of Christ.*

in power mightie, in glorie wonderfull, and  
shew himselfe to his foes terrible, to vs com-  
fortable; to them seuerer, gentle to vs; to them  
a iudge and condemner, to vs an aduocate  
& redeemer; to them an enimie & destroy-  
er, to vs an assured friend and defender: so  
that he shall recompense them with fire con-  
tinuall among the diuels, but vs he shall re-  
ward with his fauour perpetuall, in the soci-  
etic of Angels, and celestially habitation. And  
therefore doth Ioel call that day of the Lord  
a great day, & terrible (to the wicked) when

*Ioel. 2.*



*Of the second comming of Christ,*

all from the worldes creation, shalbe made to stand before the tribunall seate of God.

*A briebe reher-  
fall of the fore-  
mentioned tokens*

Above I haue shewed, that the chiefest signe of the comming of the Sonne of man was the preaching of the Gospell, which Paul termeth the spirit of the Lordes mouth. Also I haue declared howe that signe is euident in these daies, and that Antichrist by the breath of the mouth of the Lorde, is overthrowen and strangled with *Linnen*, as *Sibyl Erithrea* speaketh (that is, with interpretations of holie Scripture, imprinted in paper made of *Linnen*) it is manifest to all godlie men, and instructed in true religion. Nowe what other thing remaineth, but the consummation of the worlde, and that glorious comming of the Lorde, by which that wicked and damned sonne shalbe abolished, according to Christes wordes? Hitherto that coniunction of all Planets which was a little before the birth of Christ, and in the time of *Charles* the great, in the beginning both of the Turkes tyrannicall dominion, and the Popes Antichristian religion, which shal ensue verie shortly, doth belong. As if the Lord woulde say: Behold the chiefest signe of my comming: according to my promise, the preaching of the Gospell is come already, you see the power of Antichrist my sworne enimie is greatly weakened, nowe shal you see

see the signes in heauen, which foretolde my former comming in the flesh, and the comming of my aduersarie, by which you may gather my comming, whereby I will vtterlie abolish his vsurped gouernement, and abandon him from the godlie, to that bottomles pit of Hell. And therefore take you heed, and be circumspect, for the time of your deliuerance is at hand. Neither can we doubt (sith the starres are of the Lorde God created for signes to vs) but that that maruelous conjunction of the planets doth foreshew a wonderfull & incredible alteration of all thinges. And what other change may we looke for, I pray you, but euen the vtter destruction of the worlde, and the triumphant appearing of the Lorde? For the fixe thousand yeere, which is the last day, draweth to the euening: course of times, and their foretolde agreement, declare the end to be at hand: the preaching of the Gospell shineth, the Pope of Rome by the breath of the Lorde perisheth, and we are in religion colde, carelesse, and contemne his Preachers, which the Lord God cannot suffer long to goe unpunished. Also this fearful inclination of y<sup>e</sup> starres, the dailie talke of warres, the direfull ciuill contentions, the lamentable dissension in religion, the great plagues, the miserable hunger, the strange tempests, the wonderful risings  
of



*Of the second comming of Christ,*

of the Sea, and other signes, which manie times haue come after the preaching of the Gospell, and dailie doe more and more increase, are out of all doubt the euident signes of the worldes speedie ouerthrow, and hastie comming of our Lorde Iesus Christe the Sonne of G O D to iudge the quicke and the dead.

**CHAP. 6.**

*Of the fifteene hundred yeeres after the Apostles times, untill the last iudgement,*



Here are besides these, manie other very sweete & probable coniectures of the sodaine coming of the Lorde to iudgement, which containe manie and profitable instructions, and wil be wonderfull and strange perchance to manie, for the small consideration they haue of them: which if they were well weyed, might bring vs into a great admiration of Gods prouidence. It is wel knowne to all the learned & not doubted, but that al gouernments, according to the princes of Philosophie, *Platoes* & *Aristotles* doctrine, haue their certain conclusions. And it may be for truth, that euerie five hundred

*No state of Commonwealth weale of perpetuall continuance.*

*Plato. 8. Politicis.*

*Aristo.*

*Euery five hundred yeeres there happeneth some notable thing, in euery Commonwealth.*

*Three notable*

hundred yeeres, there happen wonderful alterations both in religion, & commōweales: as there appeared three in Moses kingdome.

*alterations in  
the Jewish Com-  
monweale.*

For from the comming out of *Egypt*, vntill *Solomō*, there was about five hundred yerres: from thence, vnto the captiuitie of *Babylon*, other five hundred: and from the returning vnto the last subuersion, five hundred moe.

Which last periode doeth greatly agree with those seuen weekes of *Daniel*, because they are in number foure hundred, foure score, and ten yeares.

*Seuen weekes of  
Daniel.*

And therefore by a briebe marking of the times and thinges brought to passe, we will make it euident, that the last

five hundred yeeres from the Apostles time, fully shall bee expired in this Monarchie of

*The Monarchie  
of the Pope.*

the Pope, which nowe threateneth a great ruine, and perchaunce, an vtter downefall about the eightie eight, and ninetie three yeere, the former inclinations of the starres, & other ensuing, foreshewing direful things euen vntill the sixth thousand and one hundred yeere. Which Monarchie is called of

*John* in his Reuelation, *The image of the beast*, by reason of a certaine likenesse it hath bene

*Apoca. 12.*

with the olde Monarchie, which by the like tyrannie against the Christians, and manner of gouernement by their Ecclesiasticall Senate, and by their secular power (as they say) to the satisfieng of their munde, in oppressing

the



*Of the second comming of Christ,*

the Christian veritie, through all the worlde they doe exercise. So that by a great and infallible supposition, it may be gathered, that the noble comming of the Sonne of God is nigh at hand: sith the preaching of the Gospel nowe goeth before, by which this Monarchie hauing his authoritie from the Dragon at length ruinous beginneth to stoupe, but cannot vtterly bee abolished, according to Paules doctrine, vntill the Lorde come for altogether. For by histories we knowe Iohn the Euangelist to haue liued longer time thā any of the Apostles, and to haue written his Gospell at *Ephesus*, and afterwarde when as none of the Apostles were, no, not manie daies afore liuing. It is well knowne, that he was sent of *Domitian* into the Islande *Pathmos*, where he committed his Reuelation to writing, and that was about the daies of *Traian* the Emperour, which the hundred yeere from Christes natiuitie beeing adopted by *Nerua*, came to the Emperiall throne, from whom, for causes ensuing, I will begin to recite three notable changes and alterations, both in Religion, and in the Empire, which differ one from the other, according to the true account of yeeres, but fise hundred yeeres a peece.

Now these hundred yeeres from the birth of Christ, vnto the time of *Traian*, being expired

*Iohn the Euan-  
gelist.*

*Eusebius.*

*Traian the  
Emperour.  
The wonderfull  
things which  
happened in the  
hundred yeeres  
from the natiui-  
tie of Christ vn-  
till the daies of  
Traian the Em-  
perour.*

pired, so strange things & miraculous both in the Church and Commonweales happened, as from the beginning of the worlde, such and so great neither haue, neither shall come to passe, except only in the comming of the Lorde, at what time hee shall call the dead before his tribunall seate, that so the whole vngratious worlde may bee brought vnto perpetuall shame, and the vertuous to euerlasting glorie. For first our Lord and Saviour Christ was borne of a virgine, perfect man, the *Messias* promised to the Patriarkes, the Sonne of one substance with his eternall Father, by whō God hath made of nothing, all thinges both in heauen aboue, & in earth below, & redeemed mankind, which was fallen from sin & wickednes. For in the behalfe of vs all, he hath suffered a most reprochfull death vpon the crosse, to the end that death & the diuell being vanquished, he might ridde all beleeuers from eternall death, and the intollerable yoke of Satan. He hath also risen like a conquerour in glorie from the dead, and ascended into heauen, that hee might prepare a waie for vs to his almightie father, whose anger by his righteousness he had appeased, and reconciled him to vs.

*The birth of  
Christ.*

Finally also, at the feast of Pentecost God miraculously, and without meane (according as it was long afore promised by the Prophets)



*Of the second comming of Christ,*

*The Gospel persecuted, doeth prosper.*

phets) did powre out his holie spirite full of all grace & goodnes, vpon his Apostles, that in all nations they might be able to glorifie God, & in euery language declare their message of glad tidings: which maugre the diuel & his adherentes, (notwithstanding the outrageous cruelties of *Nero* and *Domitian*,) was by the Apostles preached, and published thoroughout all the worlde.

*The alteration in religion which happened in the time of Traian.*

*Traian the Emperour no Roman, but a Spaniard borne.*

I mind not to prosecute euery thing particularly which hath happened in commonweales frō the birth of Christ, vnto the hundred yeare after the same, at which time *Traian* first receiued the Emperiall diademe; least by meanes, (contrarie to my purpose) I enter into the discourse of too long and tedious a historie. Amongest other thinges, those wordes forespoken of Christ and the Prophetes, touching the ouerthrowe and vter destruction of the Iewes and *Hierusalem*, are fulfilled: and also vnder *Traian* the Emperour there happened a great alteration in religion. For although the Empire was of Rome, yet was not the Emperour a Roman borne, but a Spaniard, and adopted to that dignitie, by *Nerua*, which was a Roman. And therefore by these it plainlie doth appeare, that the Apostles being dead, there was now a newe face of the Church, & that nothing so beautiful as the former, and also

a newe state of Empire presignified of Iohn in his Revelation, because that *Traian* was the eight from the seuenth, who was *Nerva*, which was the seuenth from *Nero*, the last of the stocke of *Cæsars*, from whom Iohn be-  
 ginneth to number the seuen Kinges, which were the seuen heades of the beast. And therefore he saith: *Bestia, quam vidisti, fuit, & non est*: that is, *The beast which thou sawest, was, and is not*: that is, The Romane Empire, is, but not such an Empire, as that was which came of the stocke of *Cæsars*: and decayed when *Nerva* died. And nowe in the time of *Domitian*, of those seuen, five were dead: but the seuenth which was *Nero*, was not yet come. And, *Cum venerit, oportet eum breue tempus manere, nec diu imperare*: When he commeth, he must tarie a short time, and gouerne but a while: which also came to passe, because he reigned but one yeare and three monethes. But *Traian* was the eight a Spaniard, no Roman borne, and adopted by the seuenth. Wherefore to the purpose saith the Angell to Iohn in this manner: *Bestia quæ erat, the beast which was, to wit, the Romane Empire, Et non est, And is not the Romane, but a Romane Spanish Empire, Is octauus erit, He shall be the eight from Nero, Et e septem est, And is of the seuenth, to wit, adopted of Nerva.*

*Apo. 7.*

*The reigne of Nero.*

*The first Period Apo. 13.*

Wherefore because of this alteration in  
 H the



*Of the second coming of Christ,*

the Empire and mournfull countenance of the Church, by reason that her cheefe Rulers and Apostles were dead, we will here begin to account the first five hundred yeeres, euen vnto the dayes of *Heraclius* & *Phocas*, which chaunced in the 602. and 604. yeeres from Christes natiuitie. About which time *Boniface* the thirde was confirmed vniuersall Bishop of all the worlde, and manifested the forerunner of Antichrist, as likewise *Gregorie* the great, not manie yeeres before had pronounced of the Patriarche of *Constantinople*, which ambitiously sought to be Primate, or cheefe Bishop of the rest. About this time the Romane Empire was much weakened, and the Turke began to be of power.

This first periode may well bee referred to the Church of Christ, in whose beginning as it were, she suffered a moste greuous persecution of the Romane Empire, that cruell and bloudie beast, and had manie godlie and learned men, which entered moste daungerous and continuall conflicts for the ouerthrowe of heresies, and yet notwithstanding by litle and litle manie Ceremonies were brought into the Church, by which at length she was maruelously polluted: the chiefeſt bringer of those ceremonies into the Church was *Gregorie* the

*Boniface the  
Pope.*

*Gregorie the  
chiefeſt bringer  
in of ceremonies*

the great, vntill Boniface, by the help of Phocas, did plainlie declare himfelfe to be Antichrist in deede.

From this time, vntill the reigne of Henrie the fourth, we reckon the second period, of five hundred yeeres : in which all Papisticall superstition, idolatrie, blasphemie, orders of Monkes, power of the Pope, with the chiefe Senate of Cardinales, did about measure increase, and in the time of Henrie, that impietie came to ripenesse, euen as also afterwarde did the Turkes tyrannie and blasphemie. Before, aboute a two hundred and fiftie yeares, numbering from Phocas the Emperour, which also haue their end, to wit, in the daies of the Emperours, the Pope of Rome was licensed to be a ciuill Magistrate, receiued his chiefe authoritie from Pipine, and afterwarde from Charles the great, and Lodouike the godlie, and was endued with many prouinces, and adorned with double power, or with both swordes both of ruling the Spiritualtie (as they say) and Laitie, which he obtained vnder the pretence of Religion : and therefore Iohn in his Reuelation geueth to this beast two hornes like vnto the Lambe. About which time both the Turkish Empire (as in his place it is saide) dailie increased, & the old Romane Empire con-

into the Church.  
Boniface the very proportion of Antichrist.

The second periode.

In the second five hundred yeeres after Christs nativitye all ceremonies superstition, idolatrie & wickednes came to perfection.

The Pope licensed to be a ciuill Magistrate.

Apoc. 13.



*Of the second comming of Christ,*

*Lanf. de sacra  
Virg.*

*De inuention.*

*Lib. 4. Cap. 10.*

*The Emperour*

*Henrie the 4.*

*resisteth the*

*Pope & his*

*surped authority*

*Krantz. lib. 5.*

*Cap. 8.*

*Blondus.*

*Krantz. Li. 5. c. 7.*

*What happened*

*in this second &*

*third periode is*

*more particular-*

*ly shewed in the*

*Chapter imme-*

*diatly following.*

*The last Period*

*in the 3. Period*

*of five hundred*

*yeres the Pope*

*had full autho-*

*rity to doe what*

*he lusted.*

tinuallie decayed, and was diuided into the Orientall and occidentall Empire. Yet notwithstanding the Occidentall Emperours in respect of the other, had full power to create, and confirme what Bishops they would. But in the time of Henrie the fourth that order was altogether changed: because the Bishops at the length had brought vnto themselves all power and authoritie, both of ordeining and choosfing Bishops and Emperours to, and made a newe Ecclesiasticall or Cardinall Senate, to the which was giuen full power, to choose whome they would to the Papasie, the Pope being dead, & reserued to themselves all authoritie of choosfing and crowning Emperours. Against this vnspeakable ambitio & mightie power of the Pope, did for the mainteining of his Imperiall authoritie, according to the decree of his father Henrie the blacke, though in other things he did ouermuch submit himselfe to the Popes authoritie, Henrie the fourth, stoutly (as became a good Emperour) resist. For which cause, afterward Pope *Hildebrand* otherwise called *Gregorie* the seuenth, a wicked and infamous Magician, did excommunicate him, and raised great and greuous warres against him by others, in so much that displacing him, hee chose a newe Emperour named *Ralfe*, to whom he sent a crowne of

of gold, with this inscription: *Petra dedit Petro, Petrus diadema Rodulpho.* But at length vanquished by Henrie, hauing lost his right hand, he died miserably.

But Henrie being dead, when as now the second periode of five hundred yeares, from the time of *Phocas* was perfectly finished, the vngodlie Pope by his craft & subtiltie at the beginning of his reigne obtained easilie of Henrie y fifth (too wicked a sonne for so godlie a father) all his desire. So that that diuine Reuelation of Iohn did fully take effect, because that image of the beast with two horns doeth exercise all the power of the former Beast, & calleth all kings his sonnes & slaues, and earnestlie doeth keepe the maner of the Gentiles in all kinde of idolatrie, onely hauing altered the name of thinges. Lastlie also to this image of the beast by the Dragon (because he speaketh like a Dragon) that power is giuen, that he may quicken the other image of the beast, that is this Germanicall Empire, which rather ought to be termed a shadowe of the olde Empire, than an image of the same. For the Pope did giue life to the image of the beast, by his election. For vnlesse the Pope did confirme the election, none was worthie of the name of an Emperour. Therefore vnder the pretence of the keyes of the kingdom of heauen, this vngra-

*Apoc.*



12 *Of the second comming of Christ,*

*Anna. 1600.*  
cious fellow hath maruellously abused this power of the Dragon : which power , nowe by the preaching of the Gospell , through the grace of God, doeth threaten an vtter & last destruction: whose longest terme of five hundred yeeres, about the yeare, a thousand, fixe hundred ( or thereabout ) is fully finished. Wherefore ( sith this damnable childe and the image of the beast, with the Dragon in that perfect wickednesse, must be cut off, and cast headlong into hell:) a great and infallible argument it is , & agreeing to Gods worde, and to the course of time, that this certaine computation of yeeres doth signifie the Lordes comming to bee verie nigh at hand.

*CHAP. 7.*

*Of thinges past alreadie, thinges to come are maruelouslie gathered.*



Y that which hath ben spokē, as well a brieve annotation of times , and thinges that haue ben done, coulde shewe, it after a sort appeareth, how after the death of Henrie the fourth the Pope became the chiefe Monarch of all the world, ruled all kinges, & obtained all authoritie of choosing Bishops.

Bishops. Also how that third Periode of five hundred yeres, about y<sup>e</sup> yere of our Lord, one thousand & six hundred should be fully perfect, that so without all doubt, we may looke for a newe Metamorphosis of these thinges, if thinges to come, may well be gathered of thinges past alreadie. And what other I beseech you, can wee looke for, but euen that which was seene and heard of Iohn in his Reuelation, from him which sate on the throne among the foure and twentie elders? *Anno. 1600?*  
 saieng: *Beholde, I make all thinges newe, a new* *Apoc. 21.5.*  
*heauen, a newe earth, behold the Tabernacle of God with men, and he shall dwell with them, and they shalbe his people, and he shall be a God with them, euen their God.* But when those vngodlie decrees and blasphemies which the Romans, frō the fiftie seuen, vnto the thousand one hundred yeere (in all the time that Henrie the fourth reigned) by litle and litle brought in, are considered, and withall compared with our daies, we shall finde all those thinges continuallie to haue had (as it were peculiarly) their five hundred yeeres a peece. Wherefore, in my iudgmēt, by the times past, & state of things presēt, I am the more cōfirmed, to think the ful & perfect end of all vngodlines to be very nigh at hand, after which shal ensue y<sup>e</sup> perpetuall & euerlasting world, in which the Lorde God shall reigne & rule



*Of the second comming of Christ,*

in trueth, and in mercie for euer.

*Decreta pontifi-  
cum.*

*Platina.*

*Sabellicus.*

*Krantz, lib. 5.*

*cap. 6.*

*Caus. 16. q. 7.*

*Si quis deinceps.*

In the time of Henrie, (as out of histories we gather) these Decrees of the Bishops were published: first, that the Emperours shoulde haue no authoritie to choose Bishops, nor Pope: for which cause, the senate of Cardinals, which had the same power, was instituted & preferred to great honor. The also they tooke vpon them to choose & refuse Emperours at their plesure, as plainlie appeared by *Hildebrads* electing of *Rodulph*, & displacing of *Henrie*. Moreouer, vnder this Emperour, that horrible idolatrie of the worshipping, & carrieng out of the bread came into the Church.

*Anno. 1093.*

Lastlie, in the yeere one thousand xciiij, all the lawes of the Popes were gathered & set forth by one *Iuon B. of Carnot*. And therefore no doubt, but the Lorde God also at his certaine time, will bring to naught, cut off, and by his comming to iudgement, to the perpetuall shame of all Papistes, vtterly abolish all that impietie and wickednesse, which the diuell by his ministers, to the reproch of God, hath caused, increased, and confirmed. For we haue examples both in the people of the Iewes, and Gentiles. For when as their superstition, and obstinate vngodlinesse was come to perfection, than sprang vp the true doctrine and preaching of the Gospel, by which

which their false doctrine was reprov'd: yet in the meane while through the iust & horrible displeasure of God against them, most greivously were they plagued: euen as also happened to the Iewes, by Hierusalems destruction, and also to other nations, & lastly to Rome, in the miserable spoiling of the *Gothes* and *Vandalles*.

But if the time since the preaching of the Gospell were wel marked, we shall see most euident beginnings of the ruine and ouerthrowe of the Pope, and Papacie, which perchance either shal goe before the last end of time, or els in that third space of five hundred yeeres, or somewhat after, by the Lords comming shall come to naught. So do I perswade my selfe, thinke you what you will, at your pleasure, and yet take heede ye thinke not falsely. But if in other places I erre, the matter is not great. For it is certaine out of the worde of God, that this errour shall not long continue. For Christ is the very truth & cannot erre. But let vs note what hath happened, and daily doeth happen among Christians in this our age, and plainly and euidently we shall see all things (forespoken) to haue, and daily to come to passe, about this very time of five hundred yeeres. For wee haue a notable example hereof in the *Electors*, and States of the Empire, which in



Of the second coming of Christ,

In the fourth pe-  
riode of 500.

yeres the Popes  
power is impai-  
red, & weakned  
very much.

Anno. 1558. In  
Germanie the  
States & Elec-  
tors haue refu-  
sed to obaie the  
Popes procee-  
dings, and in  
France the  
Frenchmen also.

the yeere one thousand, five hundred, fiftie  
and eight, ( which was about the five hun-  
dred yeere after the Popes began their ty-  
rannie ouer Kings and Princes ) did choose  
*Ferdinandus* the Emperor, maugre the Pope,  
and for euer disanulled that decree of the  
Cardinals, for the confirmation of his ele-  
ction. How ( I beseech you ) hath *Lotharing* a  
*Guisian* Cardinal in *Fraunce*, and *Granuellus*  
another Cardinall in *Belgia*, for all their Car-  
dinalships, preuailed, in their labouring to  
confirm the Popes authoritie, and to bring  
in the Spanishe inquisition? Haue not the  
Frenchmen, & Belgians, by that meanes ra-  
ther rebelled against them, and cast frō their  
shoulders that intollerable yoke of the Popes  
bondage? By which no doubt it is euident,  
that the space of five hundred yeres in which  
the Cardinals bare the sway, is now passing,  
and wil shortly be expired, euen as the other  
peeuish & idolatrous doctrine of the Papists,  
is well, & to their perpetuall praise, banished  
out of the dominions of many good Kings  
and Princes.

An admonition  
to Princes.

And now ye Princes, deale wisely, and  
with iudgement consider, howe that Anti-  
christ of Rome hath most shamefully abused  
your authoritie, to the suppressing of the  
truth, and persecuting of innocentes. Beare  
in minde howe long you haue ben ministers  
and

and slaues to that bloudie beast, in crucifieng  
Christ againe in his members. Be learned ye  
Iudges of the earth, be sorie for these things,  
*Serue the Lorde in feare, and reioyce with trem-  
bling.* For the horrible day of the Lord hangs  
vpon your shoulders. *Therefore kisse the Sonne,  
least he be angrie, & so yee perish: when his furie  
shalbe but a litle kindled, blessed are all they which  
trust in the Lorde.*

*An admonition  
to iudges,  
Psalms. 2.*

Now if in that spoken already, and other  
particular lawes, the number of fise hun-  
dred yeeres be so rightly filled, what shal we  
iudge of the whole bodie of all the Popes de-  
crees, which afterward by *Iuon* Bishope of  
*Carnot*, (after whome *Gratian* followed) in  
the yeere of our Lorde, one thousand ninetie  
three, at the commaundement of the Pope,  
was truely collected in one booke, as it were  
by imitating *Iustinian* the Emperour, which  
by the aide of *Tribonianus*, and other No-  
ble men, gathered the ciuill Lawe into  
an order, and made thereof a newe Booke?  
But howe with absurdities in number infi-  
nite, and blasphemies not to bee vttered,  
those decrees of the Pope, doe filthily de-  
face the worde of G O D, none of a right  
iudgement is ignorant. And yet alas, these  
haue had more authoritie now many yeeres,  
than the verie immutable worde and will  
of God. Which thinges, although they doe  
agree

*Functi. Chro.*

*Anno. 1093.*

*Decrees of the  
Pope.*



*Of the second comming of Christ,*

agree very well together, yet for the ignorant's sake, we will proue the same both by a Canon of holie Scripture, and the Popes Decrees manifestly contrarie betweene themselves, Paule saith to Timothie: *Spiritus deserit discit, fore, &c.* That is, *The spirite saith plainly, that in the latter times some shall depart from the faith, listning to false spirites, and to the doctrine of Diuels, by the hypocrisie of vaine speakers, whose consciences are seared with an hot iron: they forbidde to marrie, they commaunde to abstaine from meates which are created of God, to be eaten of the faithfull, and of those which know the truth, with thankfulness.* And a litle before hee taught: *A Bishop must be the husband of one wife.* To these wordes of the Apostle, the decrees of Popes are cleane opposite, which doe forbid Bishops, Priestes, and all the Cleargie to marrie, with this interdiction, that if they doe so, they must bee remoued from the Ecclesiasticall calling, and, which is more, if they haue already contracted matrimonie, without any respect of irregularship, they must bee separated, and shalbe compelled by the Ordinarie, and remedies of Excommunication, to refuse their wiues, &c. By which it is apparent, that the Papistes are those, which in the latter daies shoulde departe from the faith, and by the Diuels prouoking,

*The Popes decrees cleane contrarie to the word of God.*  
1. Tim. 4. 1.

1. Tim. 3.  
1. Pars, dist. 32.  
*A decree of the pope against the marriage of Ministers.*

king, vnder hypocrisie, and (which many of the chiefest of them haue not) vnder the cloke of ouermuch chastitie, forbidde pure and chaste matrimonie, which the holie Ghost doth singularlie commende: and also receiuing of certaine meates, which (as Paule doeth witnesse) God hath created for the faithfull, to be eaten with thanks giuing. And yet notwithstanding, these (as I said before) decrees of Popes, although they bee cleane contrarie to the will of GOD, haue had more authoritie among men, than the eternall worde of GOD. Because those, although in deede wicked and vngodlie, yet haue bene called holie and Catholike, and they which haue bene conuersant in them, our chiefe Masters and Doctors were counted, to whome the sacred Scripture was most vnsauourie. So that to take an honest woman to wife (which Paule commaunded his Bishops to doe) was dishonestie, and more dishonestie, than either openly to vse a concubine, or secretely to commit adulterie. Also on the Friday to eat flesh, was a great sinne and heresie: and yet on that day to followe dronkenesse and carnalitie, was no shame, but highly commended. Likewise, to heare the blasphemous Masse, to reuerence an idolatrous peece of bread, and to carrie the same about with a pompous pro-

1. Tim. 4. 3.

The Popes decrees reuerenced before the word of God.

1. Tim. 3. 2.

Titus. 1. 6.

If the Pope be not Antichrist, then who is?



*Of the second comming of Christ,*

proceſſion, was no impietie, but good religion: and yet to celebrate the ſupper of the Lorde ſoberly, according to his institution, was no godlineſſe, but great abomination. At a worde, the doctrine of Chriſt, a good and godly conuerſation, was of them ſuſpected as erroneous: and yet forſooth their deuiliſh decrees, and damnable doctrine was holie, and nothing pernicious; their impuritie, great pietie; their hypocrisie, great holynesse; their damnable ceremonies, was the diuine ſeruiſe of G O D: ſo that all Chriſtian religion was vtterlie baniſhed, and no token of the true ſeruiſe of G O D could bee ſcene. But now in the yeere of the Lorde, a thouſand, five hundred, ninetie, and three, after Chriſtes birth, which is the five thouſand, five hundeed, and fiftie yeere after the world was made, that expiring of five hundred yeeres draweth nigh, in which theſe decrees of Popes gathered together by publike authoritie, to the great defacing of Gods word, and the merites of Chriſt, ſhall haue their ende. Wherefore a wonderfull and vndoubted hope of thinges to come may bee conceived of thinges paſt, that about that time ſhall bee that vniuerſall deſtruction of all the worlde, and glorious comming of the Lord: by which all theſe popiſh decrees ſhall come to naught, and by the iuſt iudgement of God,

Anno. 1593.

Anno. 5550.

as erroneous and blasphemous, bee cast into eternall fire, because they haue wickedly burned all the true interpretations of the Prophetical and Apostolicall scriptures, and cruelly martyred the learned Ministers, and true professors of Christes religion. Vndoubtedly that number of five hundred yeeres in like manner, as the others spoken of before, doe presage the same like thinge. The prognostications of the starres (as may be gathered by that which is spoken) take their effect about the same time. The preaching of the Gospel, and other tokens mentioned of Christ, is gone before: and the iustice of God specially doth exact the same.

CHAP. 9.

*Of the double equalitie of numbers which is represented in the number, of the yeeres of the worlde, happening in the eightie eight, and ninetie three yeere next ensuing.*



Ow what should I thinke and say of that course of yeeres, frō the beginning, vntil the ninety three now at hand, which is the yere of y world, five thousand,

five

Anno. 1593.

Anno. 5555.



Of the second coming of C<sup>r</sup>ist,

five hundred, fiftie & five? doth it toreshewe any wonderful, or signifie any perfect thing, or no? Certainly I finde the same to be altogether of like proportion (as by that which is spoken may appeare) even with the eightie eight now at hand, because it is in his qualitie the five thousand, five hundred, & fiftie yere. The *Pythagorians* & *Platonistes*, men of great authoritie, haue thought many things to consist in these, and haue wondered thereat: for the lowest number in the highest, hath in it selfe a perfect Arithmetically proportion. and from the lowest to the highest, it comprehendeth within it a perfect Geometricall equalitie. And *Plato* in another place greatly doth wonder at the Arithmetically, and saith, that the same doeth make the minde apt for all speculation, and practise. And hee doeth adde moreover, that numbering is giuen of God himselfe to man, as a necessarie instrument of reasoning and discoursing, without which, the minde shoulde appeare without a minde, and all artes and knowledge would vanish. Here I cōfesse my selfe to haue certaine singular imaginations, and those not vaine, but of weight, and agreeable to the worde of God, as I thinke. And therefore for the profite of all, and that I may giue an occasion to the learned, more deeply to thinke of this matter, I will  
not

In *Epinomide*  
& *Philosopho*.

*Arithmetike*.

not burthen this my talent whatsoeuer it bee, but will set it abroad for commoditie, and bring it forth without any regarde of the ouer-curious : and the rather, because I knowe that these thinges (if elswhere perchance I slide) do containe no danger or heresie within them, but rather by occasion many profitable instructions, & those sweete and necessarie.

And (that we may returne to *Plato*) he *De repub lib. 2.* saith in another place very well, that God is an eternall spirite, and cause of all goodnesse in the worlde. Because in the creation of good thinges, hee shewed his vnspeakeable power, wisdom, and goodnesse : and in the conseruation of things created, and wonderfull consent and order of all things, his eternall prouidence : that by the contemplation thereof, man which was made to the image of God, should also continue, according to the worde reuealed, in acknowledging and calling on his Maiestie : and not as a brute beast, beholding the earth, should seeke after vaine and transitorie things, but shoulde in minde ascende into Heauen, to beholde things celestiall, and of continuance, as also the Scripture euery where doeth teach vs.

Also, what kind of men would *Plato* in his *Phedrus* and *Phedon*, haue in his Common-weale? Forsooth euen such, as through con-

I

templa-



*Of the second comming of Christ,*

templating of heauenlie thinges, should rather seeme to liue without, than in the body, and rather to G O D, than them selues, and be delighted in him alone. But that wee may goe higher, to the manifesting of that which I am about: let vs beholde how all things in the worlde do stande, and we shall finde them in a certaine order, measure, and number, to be so lincked together, that they cannot be separated. The Heauen, the Planets, and the Starres keepe their certaine order and time, and they appoint the certaine course of euerie thing: and cause the change and alterations in the bodies both of men & beastes: and in his due time euerie hearbe is brought forth. All which thinges are so apparent in our eies, as of them wee can not doubt. And yet all these thinges, by the incomprehensible wisdom and prouidence of almightie God, are kept in their certaine measure and number. For God by a certaine measure (as it were) hath placed the earth like a round globe in the middle, (so that no way it can fall) the which the whole firmament of Heauen doth compasse, and in the space of twentie and foure houres is carried round about the same. Also hee hath appointed a certaine and iust number of all thinges: to wit, the foure seasons of the yere, and their monethes, daies, the certaine houres of euerie day

*All thinges preserved in order, measure and number.*

*Order obserued in the heauens, and celestiaall bodies.*

*Measure respected in the situation of this worlde.*

*Number considered in the seasons of the yere, &c.*

day, the minutes of euerie houre, and last-  
ly, the certaine endes of time, by a certaine  
incomprehensible consent of the starres and  
numbers among themselves. Not as though  
the starres and numbers without the first  
cause, can bring any thing to passe: but  
because in their gouernement, and seconde  
operation of the starres, they represent be-  
fore our eies, the vnmeasurable wisdom, and  
eternall prouidence of God. Because  
G O D is not a G O D of confusion, that  
hee can do all thinges at his pleasure, by a  
certaine inordinate affection, as men do; but  
hee is a God of order, a keeper of order in  
his thinges created, from which he doth not  
rathly digresse, although he tieth not him-  
selfe thereto, that he will not, or cannot, alter  
it when his glorie by his secret counsell, and  
the safegard of the Church require the same.  
For in the staieng and going backe of the  
Sunne, in the time of *Iosua* & *Ezechias* kings  
of *Iuda*, and by other diuine miracles, hee  
sheweth the contrarie. And yet without all  
controuerfie, the eternal prouidence of God,  
and predestination, hath appointed by a cer-  
taine measure and number, from the begin-  
ning of the worlde, to the end of the same,  
as it were by rule, certaine termes in the  
course of the starres, by which, great abilitie  
is giuen to a skilful and learned man, to iudge

*God an obseruer  
of order, not a  
God of disorder*



*Of the second comming of Christ,*

*Art imitateth  
God & Nature*

of thinges to come, euen as by a diall made by a workman, in proportion and number, thinges to come are foreseene, because Art, as high as may be, imitateth God and nature.

*Vertue and Iu-  
stice consist be-  
tweene two ex-  
tremes.*

Yea, and these excellent fellowes, *Plato* and *Aristotle*, doe place all wisdom, knowledge, and vertue, in the proportion of number: for Vertue and Iustice they set in the middle by which, to every man is geuen his own, by a double equalitie, & is measured by a proportion Arithmetical and Geometrical.

Nowe, sithence this instant number of the yeeres of the world, doth so exactly comprehend in it selfe all those thinges mentioned before, as from the beginning of thinges, and in this last age, in like quantitie, and so perfectly did neuer appeare, (as hereafter more plainly we will proue:) I suppose the Lorde G O D the maker and gouernour of all thinges, by this proportionable agreeing of number, will (as it were by the hande) leade vs to a certaine deepe consideration of a perfect expiring, and end of all thinges: especially in as much as the direful destinies, the starres, and damnable decrees of Popes do fulfill the whole number of fife hundred yeeres. So that I trust, that the comming of the Sonne of God to iudgement, will shortly ensue, in which all impietie, lieng, and doing of wrong, through the tyrannie of  
Anti-

Antichrist, the diuell and his members, shalbe taken away: and the euerlasting kingdome of Christ in truth and equitie shalbe confirmed: that so to euery one shalbe giuen his reward, either good or bad, according to the true Geometrical proportion, which is the rule of iustice in GOD, to whom all beleeuers in Christ are alike.

But that the more plainely these things may bee vnderstoode, it must bee knownen what we call Arythmetical proportion, and Geometrical, according to iustice: and also howe these two proportions are perfectly contained in this yeere of the worlde, 5555. which in the yeere 93. ensuing, shalbe the yeeres since the worldes foundation. Arythmetical proportion is, when as three or moe numbers beeing set without any respect of proportions, doe differ by equall oddes, as 1. 2. 3. 4. 5. Here continually one number differs from the other, but in vnitie, as also. 2. 4. 6. 8. 10. in which one differeth from another by the number of two. And therefore wee see in the fift number, which is the last, an Arythmetical proportion to be contained, because it hath in it this excellencie, that it comprehendeth in it selfe, and that fitly, all vnities, of which all other numbers do consist, be they even or odde, to the which, no naturall man, be he neuer so

*The definitio of  
Arythmetical  
Proportion.*

*Melancthon in  
Epi. Mo. Phi.*



*Of the second comming of Christ,*

*Arythmetical  
proportion like  
to the exchange-  
able iustice.  
Exchangeable  
iustice.*

talkatiue, can attaine by numbering. This Arythmetical proportion, *Aristotle* ascribeth to the exchangeable iustice. For euen as e-  
uery number plainly doth differ from other  
in equall summe: so a great equalitie there  
must be betweene the ware & the price, least  
while one is iniured, the other by his losse &  
damage become rich.

*In Gorgia.*

*A Comonweale  
is then best go-  
uerned, when a  
geometrical pro-  
portion is obser-  
ued.*

*Distributive  
iustice.*

The Geometrical proportion is, when  
as three or mo summes being set, wee consi-  
der not the difference of numbers, but  
marke the equalities of proportion. For e-  
uen as 5. referred to 50. hath the propor-  
tion of quantitie, so hath 50. to 500. and as  
50. to 500. so 500. to 5000. all which are  
in the proportion of 10. But *Plato* saide, that  
this Geometrical proportion can do much,  
both betweene GOD and man: and that  
the state of a Common-weale is then best,  
when it consisteth of a Geometrical equa-  
litie, which appointeth persons, & ordeineth  
offices, according to the greatnesse and wor-  
thinnesse of giftes: and bestoweth rewardes  
to worthie persons, whereof it is well cal-  
led of the Philosophers, a distributiue iu-  
stice. For examples sake: As the gouerning  
of a ship is not committed to any man, but  
vnto him which is skilfull: and for his cun-  
ning, and well guiding thereof, he receiueth  
a better stipende than other which are vn-  
skilfull.

skilfull : so also to a vertuous, cunning, iust, constant, and graue person, the administration of the Common-weale is to bee committed, and withall a worthie honour: least by a gouernement which is rude, wicked and tyrannicall, the Common-weale be brought to destruction.

*Who is fittest  
so beare authoritie.*

Also in the affaires of priuate persons, this Geometricall equalitie is to bee obserued. For a greater honour and reuerence is due to the Magistrate, than to another man: to our parentes, than to straungers: to an olde man, than to a young: to a learned, than to an ignorant. Also we ought more entirely to loue our wiues & children, than other folks: as likewise, according to the doctrine of Paule, we should more make of, and cherish those of the houtholde of faith, than strangers from the Church.

*Gal. 6.*

*No Arithmetical proportion  
observed among  
men.*

But alas, we too too well do know, that no equalitie according to the Arythmetical proportion is kept at all, no not of those which are accounted the moste holie among the members of Christ, and in the same greatly delighting themselues, as though then they were the best Christians, if they lead a ciuill and politike life without any publike reprehension. The which as it is rare, so it is much to be commended: because to doe so, is the propertie of a good Citizen. But it



*Of the second comming of Christ,*

*One may bee a  
good subiect, &  
yet not a good  
Christian.*

*A true Christiā.*

followeth not by and by that they are good Christians, because they are good Citizens. For godlinesse, humanitie, bounteousnesse, fidelitie, vprightnesse, and true religion, stretch further than do outward behaviour, the rule of the lawe, and hypocrisie. For the true disciple of Christe being of one minde and meaning with his maister Christ, will be so farre from enriching himselfe by impouerishing another, and by hiding that which may hurt his neighbour, that by no meanes he wil preferre his owne private prosperitie before the common profit of others: and rather wil forgoe life and liuing, than do that which is not seemlie for anie man, much lesse for him which is by calling holie, and profession a Christian.

*Against such as  
seeme to be ho-  
nest & true dea-  
lers in this  
worlde.*

*To take exces-  
siue gaines is vn-  
iust and vn-  
lawful.*

*All one to set an  
vreasonable  
price, and so sell  
by false ballance  
and measure.*

Good God, how farre from this minde & purpose are most of our buiers and sellers estranged! For as yet we talke not of those which are wel knowen to be deceitful, faithlesse, abhominable, & common vsurers, but of such as in sight of all men seeme & be accounted honest, and good Citizens. For euen these doe perswade them selues, that they deale vprightly, if onlie they giue true measure for their monie: not considering at all, that to take excessiue gaines is to do wrong, and altogether against iustice, nor considering that it is all one in respect of equalitie  
(from





Of the second coming of Christ,

wilie, deceitefull, malicious, craftie, and double dealer, for his owne profite sake to hide that which he knoweth from anie man, which shoulde understand the same. And moreover he saith, *Si vituperandi sunt, qui reticuerunt, quid de his existimandū est, qui orationis vanitatem adhibuerunt?* That is, If they are to be dispraised which keepe a thing close, what shall we thinke of those which haue used vaine wordes? And therefore saith Sirach very well: As a naile in the wal sticketh fast betweene two stones, so doeth sinne sticke betweene the buier and seller.

Sirach. 27.

The Geometrical proportion of iustice neglected in most Common weales.

Likewise much lesse is the Geometrical proportion kept in this wicked worlde. For the wicked and vnlearned being in face impudent, and in behauiour egregious parasites, are exalted to great honour, and glorious offices, when as men famous, as well for learning, as religion, be either in Court condemned, or of Sycophantes defaced, or vnworthilie disgraced for some light offence: as happened to *Belizarius*, who by *Iustinian* lost his eies. For darkenesse cannot abide the light, and bold ignorance through her maruellous impudence doth set her selfe against learning and knowledge. For as *Quintilian* doth witnes, *Quo quisquis minus valet, hoc se magis attollere, & dilatare conatur*: The least of power, the most ambitious. And againe, *Quo minus sapiunt, minus habent pudoris*: The more  
foole,

Quintil. lib. 2.  
Cap. 3.

*foole, the more impudent.* Nowe therefore, sith among the learned, or (as *Plato* saith) among Philosophers, the contrarie doeth happen, no maruel if the vnlearned haue them in contempt. Yet *Plato* would haue it otherwise in his Cōmonweale, where either Philosophers should beare the swaie, or those which ruled should be learned in Philosophie, or (which we doe adde) at the least haue such about them, whose counsel they might vse and followe. Moreouer, sith the Lorde God, for his electes sake (for whose cause all thinges are kept) hath created all thinges; it followeth out of the worde of God, and his diuine iustice, that all thinges in the world are due vnto the elect and godlie, not to the wicked & reprobate. But it falleth out farre otherwise in the worlde, where the wicked doe flourish in riches, and are preferred: but the godlie doe perish with pouertie, & are left as a praie to their enimies.

*Plato de Repub.  
lib.5.*

*Prefermēt due  
to the godlie, if  
iustice were kept  
not to the wicked.*

Also Christ the onelie begotten Sonne of the euerlasting God, who is the maker both of heauen and earth, and Lorde of Lordes, hath witnessed of himselfe, that *In this world he had not where to hide his head*, but was before the world a very abiect, and made away by a most odious death, euen the death of the crosse. Yet notwithstanding his aduersarie that sonne of perdition, sitteth (as God) in the

*Christ cōdemned  
in this world.  
Matth. 8.*

*Antichrist adored  
as a God.*



*Of the second coming of Christ,*

the temple, ruling with two swordes, flourishing in riches, power and glorie, and is with all reuerence called our Holie father, & worshipped as the deputie of Christ himself. And therefore by these we plainly perceiue, that in this worlde no Geometricall equalitie according to the distributive iustice (which is the best) is any where obserued. But yet (sith God is iust) all kinde of iustice necessarie to all must be extended, so that to the worthie, all thinges must be given, but from the wicked, all thinges which falselie they haue taken to themselues, and abused, to the molesting of the godlie, shall vterly bee taken away. Wherefore needes must there be another life after this, and therefore for those reasons alledged we set down, that the Lord God doth forethrew to the studious by this double proportion, or equalitie of number, a certaine finishing of thinges, with an vter destruction of this wicked world, and withal he vndoubtedly doth giue vs to vnderstand, and signifies the beginning of the building a newe of the eternall kingdome of Christ; which with vpright iudgement, and by equalitie in euerie respect, he will establishe perpetually, and make it endure world without end.

**CHAP.**

## CHAP. 10.

Of the number of five, the fivesold fourme,  
and of the Greeke letter  $\chi$ .



It by  $\chi$  which is vttered we haue shown, that euerie 500. & euerie fiftie yere, there do cōmonlie happē some singular alterations in  $\chi$  Church & Cōmonweales, it foloweth verily likely,  $\chi$  the eighty eight yere now at hād, which is the yere of the world. 5550. shall be fully perfect to which if but five were added, it cōmeth to passe (as a little before it is said) that the whole number, in the yeere 93. will be proportionable, according to Arythmetically and geometrical equalitie. And therefore they doe seeme to preface vnto vs a golden world indeede, and everlasting to come, in which all the iustice of God shal be fulfilled, and haue her full strength, and vertue. Yet I doe not denie, but it is my saieing, that the lowest number of five from the first and last doe offer vnto vs manie thinges agreeing verie well to our purpose: especially sith which hath bene saide to meete in one, and many thinges else both in the Bible, and Sibyllian oracles are to be found like vnto them:  
all



*Of the second coming of Christ,*

al which we plainlie see are grounded on the perpetuall ordinance & prouidence of God, not by chaunce.

*Quintilia. 8.  
Cap. 3.*

Of the number of fīue, is framed the fīue-  
folde fourme, which of all other, (as *Quinti-  
lian* recordeth) in setting of trees maketh the  
fairest orcharde, and is such, as howe soeuer  
one beholdeth the same, it is direct & strait.  
Then is a thing saide to be fīuefold, or of fīue  
manner of waies, when the disposition there-  
of is such, as two partes thereof, together  
with the thirde of another sorte, opposite  
to them selues by equall space, doe seeme  
(howsoeuer you turne your selfe) to haue the  
forme of fīue, or this letter V. by which the  
Latines doe note fīue. But if fīue in number  
were set downe by other figures, or by the  
same, or in like order vnderneath, they doe  
represent the Greeke letter  $\chi$  and the Latine  
X, which doth signifie ten. From thence I  
thought, sith in the forementioned propor-  
tionable number of yeeres, the number of  
fīue is lowest, and besides doeth represent  
these two letters, from which also, by an e-  
qualitie of Geometrical proportion, it goeth  
forward by the distance of tenne, I thought  
I say, whether this also did signifie anie sin-  
gular thing woorthie to bee marked. For  
the greeke letter  $\chi$ , is the first letter of the  
name of Christ,  $\chi\rho\iota\varsigma$ , and Iohn in the Re-  
uelation

*Of the Greeke  
letter  $\chi$  Apoc. 13  
Of the time whe*

revelation by ~~xen~~ commaundeth al of vnder-  
standing to count the comming of the beast  
rising from the earth, and hauing the two  
hornes of the Lambe, which are six hundred  
sixtie, sixe yeeres: so significant are these  
Greeke letters. But in the explication of this  
place, *Bullinger* teacheth, that the account  
of six hundred, sixtie sixe yeeres must begin,  
when Iohn sawe his reuelation about the  
end of the reigne of *Domitian*, which was  
from the birth of Christ the 97. yeere: so  
that to the filling of the first hundred yeeres  
from Christes natiuitie three yeeres be wan-  
ting. If therefore these yeeres were added to  
an hundred, and they added to the number  
of the beastes name 666. and three yeeres  
were taken from the first hundred, wee shall  
haue the yeere of the Lorde to be 763. which  
was the 13. yeere of *Papines* reigne, about  
which time *Papine* graunted vnto the Pope,  
his chiefe power and authoritie, contrarie  
to the minde of *Leo Isauricus*, whome the  
Papistes extremely did hate, for casting their  
images out of his temples, and therefore they  
called him *εχρονόμαχος* or enimie to images.  
Therefore by these letters we know the time  
of the comming of the beast with two  
hornes like vnto the Lambe: euen as *Henrie*  
*Bullinger* doth profecute the same more at  
large, and proueth the same by *Sibyls* ora-  
cles.

*Antichrist*  
*should come,*

666.

2811. omne

amit ad T. 2. 7. 1

radmI radmI

sunhancol radto

-a by f. i. omne

agat - ad f. i. omne

ad ad word - omne

ad ad f. i. omne

f. i. omne



*Of the second comming of Christ,*

*Of the word  
XPIUS.*

cles. Moreouer, when we count all markes of the letters in this name *XPIUS* if (as it is in *Sibyls* verses), be added, we shall plainly finde, that in these also the beginning of the time when the kingdome of Christ shoulde bee preached and also the beginning of the time of the fall of Antichrist, even as in the former, his comming was signified. All the Greeke letters, in this name, expresse the number 1485. Now, if the yeeres which come from that yeere, in which Iesus Christ by his resurrection from the dead, and ascension into heaven, had declared himself to be Christ the King of the Iewes, & the Sonne of the eternall G O D, were compared to this time, when *Luther* and other learned men did by the pure Euangelicall doctrine of the free remission of finnes in Iesus Christ, drive away the grosse darknesse of papisticall ignorance, & made the Sunne of righteousness Iesus Christe our Lorde, to shine againe, we shall evidently perceiue this time rightlie to bee comprehended in these numbers. For if to this number 1485.

*Anno. 1185.*

*1518. The time when Luther & other lerned mē inueighed against the Pope, and brought his reputatiō to the dust.*

the yeeres from the natiuitie of our Lorde, to his resurrection, which were 33. were added, then shall the yeere of our Lord, a thousande, five hundred, eightene arise, in which and afterwarde, manie learned men began to set themselves against the darkenesse of

Pa-

Papistes. Nowe, because this lowest number of five, a perfect Arithmetically, to that Geometrically proceeding by a fivefold, and verie goodlie forme, doeth as it were in colours, place before our eyes, the Greeke letter  $\chi$  which is the first letter in the name and office of our eternall King, and also being a litle turned, representeth the crosse, that is, the badge and noble signe of Christ, whose last letter of the nominative case, is X. By those things I fall into this consideration, that about these times foretold, the coming of the Lorde to iudgement, is presignified, by which hee shall shewe himselfe to all the worlde, to be Christ the Sonne of God, promised to the fathers, afterwarde seene of the Jewes, whom they did abhorre, and at length crucified, whose token (according to the iudgement of the Fathers, and Sibyls prophecies) also in the coming of the Lorde to all the faithfull, shalbe like a comfortable trumpet, but in the sight of the Lorde, a *προσκόμμα*, or stumbling blocke to the wicked. That this is no vaine imagination, although it be no certaine demonstration, manie such like reasons and examples cause me to think so. For in manie places of the Scripture we often finde, that the Lorde hath ben greatly delighted in giuing them, either by plaine wordes, or secrete prouidence, fitte and proper

*Names giue according to the nature of men, or things.*



*Of the second comming of Christ,*

per names, by whom it hath pleased him, for the glorie of his name, to bestowe vpon his Church any great benefite. Heereof is Abram called of God, Abraham: and the fore-runner of the Sonne of God, called Iohn: & the Sonne of God himselfe receiued a name from the Angell, and was called Iesus, that is, a Lorde, & Sauour, redeeming the worlde from sinne: which afterwarde receiued a name, according to his office, and was called Christ, that is, annointed: annointing vs with his holie spirite, that so we might acknowledge him to be our Christ. Wherefore let it not seeme strange vnto vs, if those letters, by the diuine prouidence of God, doe containe manie and great mysteries within them. For the Lorde God, by a certaine incomprehensible prouidence, not according to mannes wisdom, or foreknowledge of thinges to come, doth gouerne the thoughts & tongues of men, that manie men, & cities, in which the Lorde God wil shew either his singular fauour, and maruellous workes of mercie: or his anger and heauie displeasure, shoulde receiue fatall names accordingly.

And therefore by this reason it came to passe no doubt, that King Dauid, which signifieth welbeloued, should receiue a proper name: as also the Prophet Daniel, his, signifieng the iudgement of the Lorde: because

*Abram.  
Abraham.  
Iohn.*

*Iesus what.*

*Christ what.*

*Dauid what.*

*Daniel what.*

cause in him the Lorde did shewe forth his singular kindenesse manie waies, and in his secrete iudgement concerning the Empires of the worlde, and their endes, and of the two commings of Christ: the first, vile in the flesh: the second victorious to iudgement.

So likewise *Babylon* receiued a fit name, *Babylon what?*

but in a diuers respect, not onely because that in her there was made a confusion of tongues: but especially because of the confounding of maners, & wickednes of religion, and idolatrie together. Wherefore at the length it vtterlie came to naught, and there is become a meere confusion in deede, of all beastes and serpentes. By a contrarie end

*Hierusalem* tooke her name, because shee *Hierusalem what?*

shoulde see the peace of GOD in Christ, which afterwarde she did furiously despise.

I haue hearde moreouer of *Melancthon*, which also in a certaine booke hee did publishe, that that name *Emden*, a towne of the Orientall *Frisia*, and my natiue countrie,

hath her deriuation from trueth, and firmnesse, according to the force of the Hebrue *Emden what?*

worde: *Est enim illa urbs amans veritatis.* For

(saith he) that citie is a louer of the trueth. *Emes, veritas. Emam, Stabilitas.*

And howe this name agreeth to that citie in these our daies, the Lorde God hath abundantly declared in this, that he hath miraculously kept vs among these so dangerous



*Of the second comming of Christ,*

tempestes, constant in the true doctrine of his Gospell, against the manifolde subtilties of the diuell. God graunt we may perseuere to the end in al truth, and simplicitie of hart, & that this naturall falling, may firmly be vpholden & staied, lest otherwise it portend an euill fortune, and so we be called no longer *Euidani*, that is, constant in the trueth, but *Valdarini*, that is, Babylonians: which thing God of his mercie turne away from vs. *Sibyl* also *Eriubraa* plainlie telleth of Rome, that her name doeth comprehend manie wofull destinies, and that in these verses, translated out of Greeke into Latine, by *Castalion*.

Rome.

Libro 8.  
p. 948.

*Porro quaterdecies complebis, terq; trecentos  
Annos, atque octo, cum te peringere metam  
Tristia fata tuo completo nomine cogent.*

*Thy end, thy name fulfilled, and fates  
shal cause then for to come:*

*Of yeeres nine hundred, fourtie eight,  
when scene shalbe the summe.*

Nowe after what sorte this prophesie is fulfilled, *Castalion* sheweth in his annotations vpon the same place, to which I send the Reader. And that Rome elsewhere hath a name according to her nature, it is apparent by a certaine answer of *Pasquil*.

*Roma quid est? Quod te docuit preposterus ordo,  
Quid docuit? Inugas versa elementa, scies.*

To *Vulserii*.

Roma

*Roma amor est: Amor est? qualis? praposterus.  
Roma mares, noli dicere plura: scio. (Vnde hoc?*

Which is this in effect:

*Rome what is? Loue. A loue? what loue?*

*Contrarie vnto kinde.*

*Howe so? Rome loneth men. No more:*

*Cease speach, I know thy minde.*

Hereof also, in respecte of her outwarde whoredome, which is linked oftentimes with the spirituall fornication, shee is worthilie called in holie Scripture, an harlot, and *Babylon, Sodome, & Gomorhha*, secrete malice, and a people rebelling against God.

## CHAP. 11.

*Of the round and square figure, of the Clima-  
cterian yeres, and of the Gol-  
den number.*



F now these, and that which followeth, be rightly considered, and compared together, they will sufficientlie shewe themselves to bee neither contrarie to the Scriptures, nor impertinent to my purpose, but rather such, as (if they be compared with that before mentioned) may wel



## Of the second comming of Christ,

bring vs into the remembrance of the latter daies, and specially sith they doe as it were in liuelie colours set before our eies the perfect ende of this world, & coming of the Lord to iudgement. And also the fiuefolde figure doeth not only represent the Greeke letter  $\chi$ . or being somewhat turned, the crosse: but also both the square figure, & the round. For the crosse by equall distance in the plaine, doeth fill the circle, and representeth the rounde forme: but the Greeke letter  $\chi$ , rather betokeneth the quadrangle figure. But (this I speake by the way) if vnto the fiuefolde figure, noted by fiue vnities on either side, contrarye to the middle number of fiue, the foure figures comprehended in the fift, euen to the perfect number, were set vnder, then these nine vnities may so by art be disposed, that euerie way you may see 15. as by the figure here vnderneath may appeare.

	15	15	15	5
15	2	9	4	
15	7	5	3	
15	6	1	8	

So that in this number of five in three-  
folde, according to Arythmetike, may seeme  
the most perfect, and by manie figures as it  
were, to represent those three alterations of  
time, of which before we made mention,  
whose ende in a iust quantitie of numbers,  
perfectlie set of God himself, ought certain-  
lie to be looked for. Neither can any doubt  
but that this figure conteining a maruellous  
equalitie and agreement of numbers, in a  
verie greate inequality, (as it may seeme)  
doth signifie some great mysteries, as wel di-  
uine as philosophicall: the which (least in  
these whiche may perchaunce seeme more  
darke than many of *Platoes* numbers, I bee  
ouer tedious to the Reader) I leaue to the  
consideration of the studious. But that wee  
may somewhat returne to that wee haue in  
hande (although the circular and rounde fi-  
gure be of all others in sight most faire) yet  
(as is the whole worlde) it is very vnstable,  
subiect to alteration, and full of troubles.

But the square fourme is firme, con-  
stant, and stable: and howe soeuer it bee pla-  
ced, is alwaies one, and the same. And there-  
fore doeth *Aristotle* compare the same to a *Arist. li. 1. f.*  
good and honest man, whome hee calleth *Rhet. 3.*  
*τετραγωνον*, foure square, the which, howsoe-  
uer with *Aristotle* we imagine him, we shal  
neuer finde, Christ only the rock, & true cor-



*Of the second comming of Christ,*

*Psalm. 7.  
Math. 21.*

*Apoc. 21.*

ner stone, refused of the builders & workmā of this world, excepted: but in the life to come, we shall be such with Christ himselfe. And therefore doth *Iohn* describe the holie *Hierusalem*, descending frō heauen, to be foure square, in which her persecutiō, constancie, & cōtinuancie, is noted: because by no ill fortune it shalbe weakened, there shalbe no lamentation, no sorrowe, no death: but perfect ioye, great mirth, and a life endued with all spirituall riches, and euerlasting: of which the faithfull in the comming of the Lord, shalbe partakers. Whose most ioyfull comming, about those notable times aboue mentioned, we looke for, and long exceedingly for our redemption.

*Of the Climac-  
terian yeeres  
1588.  
5550.*

To these may bee added, that in the yeere 88. which is the yeere of the worlde. 5550. such a yeere shall ensue, as to it from the creation of the worlde, by seuens, as it were by degrees and steppes, we may ascend: as also the yeere before that 87. which is the yeere. 5549. to which number ancient writers haue ascribed much: partely because it is a square number, of which aboue it is spoken: partly also, because it ariseth of seuen, seuen times doubled. But experience, and the assertion of the learned proueth, that euerie seuenth yere from their birth, to their death is very dangerous, contrarie to noble wittes, and noble

men

*Euerie seuenth  
yeere dangerous  
to the best  
wittes.*

men of the best nature, by a certaine agreement they haue with their Maker. For sith al that is made, hath bene created by the wonderfull wisdome of God, and by a certaine secret power ingrafted, tende to his naturall conseruation, and seekes that which is best for his good state, it verie likelie appeareth that famous men haue a more affinitie with their second birth, the most artificiall nature being made of G O D, than either beast, or beastlie men: and therefore that they are of God more tied with nature herselfe, to a certaine time. But these are accounted especially Climacterian yeeres, which by seuens ascend, as is the 21. yeere, which doeth consist of three times seuen. Such be 42. and 63. yeeres, counting as well by nines, as by seuens, and therefore be they iudged to bee very hurtful to notable fellowes. For in that yeere of their life, died *Luther*, *Melancthon*, *Martyr*, and other excellent men in all ages, as also *Erasmus* is thought to haue left this worlde, in the seuentie yeere of his age. But whether the like yeeres bee fatall to all the worlde, as they are to particular men, we leaue it to the iudgement of others. Yet if these thinges mentioned, for a certaine like proportion of numbers, doe include any secrete reason, because (as *Plinie* saith) *Harmonia rerum naturam sibi ipsam congruere cogit:*

*Luther,*  
*Melancthon,*  
*P. Martyr.*  
*Erasmus.*



*Of the second comming of Christ,*

*Lib. 2. cap. 109.* The consent of thinges, maketh nature to agree to her selfe, it is credible and likelie, that the last ende of the worlde, and of all mankinde, doeth consist of like proportion of numbers, as doth a part: because man is in deede a part of the worlde, and therefore is rightlie called of the Philosophers, *μικρόκομος* a litle worlde. Againe, of thinges past thinges to come are gathered, seeing that the course of time, the inclination of the starres, the circuite of five hundred yeeres, and that singular proportion of numbers, in the number of five (of which hitherto we haue spoken) come to passe about the same time altogether, and haue all one and the selfe same reason. All which (to speake the truth) were coniectures of no weight, and coulde proue nothing: did not Christ and Paule in plaine wordes signifie vnto vs, that the worldes ende, together with the glorious comming of the Sonne of God to iudgement, are at hand, and as it were at our doores: when we shall so plainly perceau the Gospel of the kingdom of Christ to be preached throughout all the worlde: and the sonne of perdition, by the spirite of Gods mouth, to be so confounded, that nothing shall seeme to be behinde, but his vtter defamation. And to this purpose finally doe serue other coniectures, as is aboue declared.

Here

Heere, by reason of numbers, one thing more, well worthie to bee marked, because it agrees with that aboue mentioned, comes into my minde, which was tolde mee by an honest man skilfull in Astronomie, and Geometrie, and of good credite. For hee saide, that in the yeere 1568. when *Ericus* King of *Suehlande* (which then was in armes) had by force taken from the *Liuonians*, a certaine castle, situated in the island *Osia*, called *Sonnenborch*, hee by good fortune was lodged with a certaine noble Astronomer, with whome, by reason of their studies, which were all one, hee was verie familiar. Being in talke one day, he brake out into these words, and saide, *O miserable & horrible daies, which from the yeere, 1570. nowe at hande, shall ensue and continue many yeres!* His guest asked him, *How so?* Hee answered, *Because, when the number of yeeres of Christes natiuitie, doeth containe within it, for certaine yeeres, the golden number of euerie yeere, (which is seldome scene) then it hath of long time ben obserued, & histories do witnesse the same, that infinite calamities, and intollerable troubles haue chaunced. But nowe, from the 70. yeere now at hand, until the yere 77. there shalbe among the yeeres of the birth of Christ, and betweene the golden number of euerie yeere, such an agreement, as 1. 5. 7. which being ioyned together by addition, do make*

1568.

Of the golden  
number.



## Of the second coming of Christ,

13. Nowe this number 13. is the golden number of the yeere 1570. and in the fixe other immediately ensuing. And therefore hee did affirme, that in that yeere, the waterie element shoulde gouerne, and should presage great ouerflowings of water. But in the yere 73. which is the middle of these seuen, the earthly element, for some notable cause, should loose of his vertue by reason whereof, a wonderfull scarcitie of thinges shoulde ensue, as afterwarde it came to passe. Moreover hee saide, that in the 76. yeere, the aire shoulde bee corrupt, and the plague should be in euery place. After which should succede three yeeres: the first of which 1577. doeth by the foresaide reasons, comprehend in it twentie in number. And if from this number 19. which is the chiefest golden number, and the golden number to the yeere going before, were taken away, then one which is the beginning of the number, and the golden number of this yeere doth remaine, & so in the other two following, and no further. And therefore in the yeere 77. the fire element shall trie his force, and breede dissension and warres. And againe, in the yeere 78. a greenous pestilence shall dispatch very many. And in the yeere 79. againe shall come great scarcitie of all fruite. Finally he said, because 19. is the highest golden number, it shall be found, that that number from the 70. yeere, (when this first agreement began) counting 19. shall as it were by a finger, point vnto

to the 88. yeere. For from the 70. yeere to the 88. so many yeeres come betweene: about which time (according to the opiniōs almost of al Mathematicians) verie direful and miserable thinges shall come to passe. Because by good experience, hee boldly saide, that the Lord God, maker & keeper of all order, did orderly by a certaine number, measure, & aspect of the starres, rule & gouerne the whole firmament of Heauen.

And therefore, because of these thinges which haue ben spoken, we do well ynough and sufficiently know that the kingdome of God is at hande: let vs lift vp our heades to Heauen: let vs contemne all worldlie thinges: let euerie man cast away securitie, and desire of pleasure, by whose inticementes, the minde is suppressed: let euerie man frame him selfe to learne what is good, and godlinesse: let him prepare himselfe to the crosse: let him profite in good working, in true calling vpon the name of the Lorde, and put on the armour of righteousness, that if the aduersarie challenge vs into combate, wee may by no flatterie, by no force, by no terrour, by no tormentes be drawne and pluckt away from Christ. The almightie God be present with vs continually with his diuine assistance, and defend vs euermore against all the inuasions of the diuell, by which hee would bring vs from our faith, driue vs out of hope,  
and



Of the second comming of Christ,  
and so barre vs from our kingdome which  
is in Heauen.

CHAP. 12.

Of the manner and effect of the Lordes com-  
ming to iudgement, with an exhor-  
tation to watchfulnes.



Hitherto by diuine testimonies  
it hath bene shewed, that cer-  
tainely the worlde must be de-  
stroied: and also by Oracles, &  
probable reasons and conie-  
ctures it hath ben proued, that the glorious  
comming of the Lorde is at our doores, and  
cannot be farre off, although we knowe not  
the certaine yeare, daie, & houre of his com-  
ming. It followeth therefore, that both for the  
edifieng of the Church, & reforming of our  
manners, that we alledge testimonies out of  
holie scripture, both of the manner of the  
cōming of the Sonne of God to iudgement,  
and of the effect of the same.

After that the Sonne of God Christ our  
Lorde and Sauour, by the secret counsell of  
God the Father, had determined for our sal-  
uation, and satisfieng the wrath of God, to  
suffer death, he tooke ypon him the shape of  
a seruant, was in the worlde poore and mise-  
rable,

table, tooke patiently al tauntes and mockes,  
 and suffered him selfe to bee condemned,  
 though vniustly, and shamefully to be cruci-  
 fied: but in the second comming, he shal not  
 onelie appeare like a chiefe Monarche of  
 this worlde, but shall shewe himselfe to be  
 a King since the beginning of the worlde,  
 and him which cast the mightiest from their  
 seate of maiestie, and exalted the humble, *Dani. 2.*  
 and turned Empires at his pleasure. Also *Luke. 1.*  
 hee shall declare himselfe to be the Sonne  
 of G O D, coequall in deitie with God his  
 eternall Father: so that then the course of  
 thinges shall be chaunged, for he in that day  
 shalbe iudge, and iustly condemne those, of  
 whome he was iudged, and against all equir-  
 tie together with his members condemned,  
 and which haue obstinately and without rea-  
 son persisted in impietic. For the wordes  
 of Christ in the 25. of Mattheue, by which, *Matth. 25.*  
 according to the capacitie of man, the last  
 iudgement is depainted, are these: *Cum ve-*  
*nerit filius hominis in maiestate sua, & omnes*  
*angeli cum eo, tunc sedebit super sedem Maiesta-*  
*tis sue, & congregabuntur ante eum omnes gen-*  
*tes. Nemo enim qui unquam vixit, est, & erit,*  
*hoc iudicio eximetur.) Et separabit eos ab inui-*  
*sem, sicut pastor segregat oues ab hedis, & sta-*  
*tuet oues quidem a dexteris suis. Tunc dicet rex*  
*his qui a dexteris ejus erunt: Venite benedicti pa-*  
*trio*



Of the second coming of Christ,

*iris mei, possidete paratam vobis regnum à constitutione mundi, &c. Et his qui à sinistris, dicet: Discedite à me maledicti, in ignem aeternum, qui paratus est diabolo & Angelis eius.* That is, When the Sonne of man shall come in his maiestie, and all his Angels with him, then shall he sit upon the throne of his maiestie, and all nations shalbee gathered together before him. (For none which euer was, is, or shall bee, from this iudgement shall be exempted.) And he shall separate them, euen as a shepheard doth segregate the sheepe from the goates, and shall place the sheepe on his right hand. Then shall the king saie vnto those which are on his right hand: Come yee blesse of my Father, possesse the kingdome prepared for you, from the beginning of the world, &c. And to those which are on his left hand, hee shall saie: Depart from mee yee accursed, into everlasting fire, which is prepared for the diuell, and his angels: Because these haue done no deedes of charitie, but haue continually rebelled against God: but the other haue done much better, because by reason of their faith, they haue fulfilled all workes of mercies, and haue ben of one mind with God.

In which Sermon Christ doth applie himselfe to mans capacitie, and borroweth his similitude from an vpright King and Iudge of this worlde, which doth pronounce lawfull

full sentence, whether it be of absolution, or  
condemnation, according to our workes, be  
they good or bad, & by & by doeth execute  
the same. Likewise Paul doth shew the man-  
ner, how Christ in his last comming shal ap-  
peare to all the elect which euer were, or shal  
be, in these wordes: *Hoc enim vobis dicimus in* 1. Thes. 4.  
*verbo Domini, quia nos qui vivimus, qui residui*  
*sumus in adventu Domini, non praeventemus eis*  
*qui dormierunt. Quoniam ipse Dominus in iussu*  
*& in voce archangeli, & in tuba Dei descendet*  
*de caelo, & mortui qui in Christo sunt, resurgent*  
*primi. Deinde nos qui vivimus, simul rapiemur*  
*cum illis in nubibus, obviam Christo in aera, & sic*  
*semper cum Domino erimus.* That is, This we  
say unto you in the worde of the Lorde, that we  
which live, & are the remnant in the Lords com-  
ming shal not go before them which sleepe. Be-  
cause the Lord himself, in the commandement &  
voice of an Archangel, & in the trumpet of God,  
shal descend from heaven, & they which are dead  
in Christ shal first arise. Afterwarde wee which  
do live, shal together with them be carried in the  
cloudes to meete Christ in the aire, and so shal  
be with God for ever. Also Paule teacheth that 1. Cor. 15.  
in a momēt, in the twinckling of an eie, in the  
last sound of the trumpet, the dead shal rise  
vncorrupt, & those which are liuing, shal vpon  
the sodaine be chaunged to incorruption &  
immortalitie. Iohn also seeth all the dead

E

standing

Apoc. 20.



*Of the second comming of Christ,*

standing before the great and white throne in the sight of God, and the Booke to be opened, and the dead to be iudged out of that which was written, according to the workes. And hee which was not founde written in the Booke of life, was cast into a burning lake. But *Sibyl Erithraea* in her verses called *Achrostichides* (which were reade, as it seemeth, but not well vnderstood of *Cicero*,) doeth notably depaint the last comming of Christ, and destruction of the worlde. Which verses were greatly esteemed of the Fathers, as appeareth both out of *Eusebius* and *Augustine*. For out of these authors which were before the birth of Christ, as also in *Varro*, and in *Virgils 4. Eglog*, it is euident, that these Oracles were of great antiquitie, in so much that they were counted as diuine reuelations: and therefore will we ioine those Latine verses vnderneath, and the rather, because in them nothing can bee found, which is dissonant from the word of God. *Achrostichian* verses are those, whose first letter depends one of the other. The letters in Greeke were these: *Ιησους, χριστος, θεος υιος, πατρις, σωτης*. In Latine these:

*Cicero de Diuin.  
lib. 2.*

*Eusebius in vita  
Constantini.  
Aug. lib. 18.  
Cap. 15. de Ciuili-  
tate Dei.*

*Achrostichian  
verses what.*

IESVS, CHRISTVS, DEI FILIVS,  
SERVATOR, CRVX.

The

The verses are these:

**I**udicii signum tellus sudoribus edet,  
**E**xq<sup>3</sup> polo veniet Rex tempus in omne futurus,  
**S**cilicet ut carnem omnem, ut totū indicet orbē,  
**V**nde Deum fidi, diffidentēsq<sup>3</sup> videbunt,  
**S**ummum cum sanctis in sacri sine sedentem.  
**C**orporeorum animas hominū, quo indicet, olim  
**H**orrebit totus cum densis vepribus orbis.  
**R**eiicient & opes homines, simulachraq<sup>3</sup> cuncta,  
**E**xuretq<sup>3</sup> ignis terras, cœlumq<sup>3</sup>, salumq<sup>3</sup>.  
**I**ncendetq<sup>3</sup> fores angusti carceris orci,  
**S**anctorūmq<sup>3</sup> omnis caro libera reddita, lacem  
**T**unc repetet: semper cruciabit flamma scelestos,  
**V**tque quis occultē peccauerit, omnia dicet:  
**S**ub lucemq<sup>3</sup> Deus reserabit pectora clausa.  
**D**entes stridebunt, crebrescent undique luctus:  
**E**t lux deficiet, solemq<sup>3</sup>, nitentiaq<sup>3</sup> astra.  
**I**nuoluet cœlos, & Luna splendor abibit.  
**F**ossas attollet, iuga deprimet, ardua montes.  
**I**mpedietq<sup>3</sup> nihil mortales amplius altum,  
**L**onga carina fretum non scindet: montibus arua  
**I**psa æquabuntur: nam fulmine torrida tellus  
**V**ndaq<sup>3</sup> & sicci fontes, & flumina hiabunt.  
**S**idereisq<sup>3</sup> sono tristi tuba clanger ab oris,  
**S**ultorum facinus mœrens, mundi q<sup>3</sup> dolores.  
**E**t chaos ostendet, & tartara, terra dehiscens,  
**R**egēs q<sup>3</sup> ad solum sistentur naminis omnes,  
**V**ndaq<sup>3</sup> de cœlo fluet ignea sulphure mixto,  
**A**tque omnes homines signum præsigne notabit



*Of the second comming of Christ,*  
**T**empora eo lignum, cornu per amabile fidis,  
**O**ppositus mundo casus, sed vita piorum  
**R**espergendo lauans duodeno fonte vocatos,  
**C**ompestetq<sup>3</sup> pedo ferrata cuspide gentes.  
**R**ex tibi nunc nostris descriptus in ordine summo  
**V**ersibus, hic noster Deus est, nosterq<sup>3</sup> salutis  
**C**onditor aternus, perpeffus nomine nostro.

**IESVS CHRIST, THE SONNE  
 OF GOD, THE SAVIOR,  
 AND CROS.**

*Which verses of Sibyl are thus tur-  
 ned into English.*

**I**n sweating shall the earth shewe foorth  
 a signe of dreadfull doome,  
**A**ke downe from skies shall come a king,  
 that euermore shal reigne,  
**S**o that all flesh that king shall iudge,  
 and all the worlde so wide.  
**V**nfaithfull with the faithfull men,  
 shall see God face to face,  
**S**itting with his most glorious Saintes,  
 when that the world shal ende,  
**C**omming to iudge the soules of men,  
 when he shal see his time,  
**H**orribly shall the worlde bee with  
 wild briers ouergrowne,  
**R**iect shall men their riches quite,  
 and idols throwe away,

**In**

**I**n burning shall the fire consume  
the heauens, the earth, the sea,  
**S**o shall the woful gates of loth-  
some hell be set on fire,  
**T**hat all the flesh of righteous men,  
being so set free, to light  
**T**hen may returne: eternall fire  
the wicked shall torment.  
**H**owe euer secret are their sinnes,  
he shall reueale them all:  
**E**ke shall he there declare the faultes  
of men, and secrets all.  
**S**ore gnashing there of teeth, and wai-  
lings shall ech where be heard:  
**V**nto the glittering Sunne and Starres,  
shall light be quite denide:  
**N**owe shall the skies be foulded in,  
the Moones light shalbe lost,  
**O**f vallies shal he raise the depthes,  
and mountaines lay full lowe,  
**F**rom wandring wide, the salt sea some,  
shall hinder men no more.  
**G**reat ships ne small shal passe no more  
the sea: the mountaines steepe  
**O**n plaines shall leuell lie: for why,  
the earth with lightning parcht,  
**D**ry deepe shall gape with heate, flouds shal-  
be dride, and fountaines all.  
**T**hen shall the trumpe founde out a noise  
from skies with earnfull tune,



*Of the second comming of Christ,*

**H**euilie wailing the misdeedes  
of fooles, and worldes grieve,  
**E**arth and Hell gaping then beneath,  
shall great confusion shewe,  
**S**tates and all kings shall then appeare,  
before Gods iudgement seate,  
**A**nd downe from heauen shal fall a streame,  
of brimstone mixt with fire.  
**V**nto all men a famous signe,  
whereby they may be knowne,  
**I**n those daies shalbe giuen, by  
the wood, a trumpe most deere,  
**O**f all the faithfull much esteemd,  
but to the worldes estate,  
**R**eposing trust in earthlie things,  
a cause of great offence,  
**A**t that time likewise shall such men,  
as liued a godlie life,  
**N**o longer welter in their filth,  
but cald to purer state,  
**P**renched deepe shall fully clenfed be  
in twelue cleare running streames,  
**C**ontroll he shall the nations force,  
with his strong steeled staffe:  
**R**eciting now our king in verse,  
whome here we haue set foorth,  
**O**f God our Lord this is the name,  
the worker of our wealth,  
**S**tablisher of all the wide worlde,  
who suffred for our health.

**Now**

Nowe I hope these testimonies alledged, may suffice to prooue vnto vs, the manner of the comming of the Sonne of God, and of the worldes ouerthrowe. For it is not for man to speake more of the same, than hee hath learned out of holie Scripture. Yet somewhat longer will we staie in describing the greatnesse of the happie life of the godlie, and paines of the vngodlie: and yet no further will we goe, than the holie Scripture doth leade vs to consider. Certaine it is, and without all controuersie, that nothing can be imagined of greater happinelle, and better estate, than is God the chiefest good: and that that felicitie which is in God, is as great and vnsearchable, as is his omnipotencie, by which hee created both heauen and earth of nothing, by his worde alone. And therefore it foloweth, that those which are of one minde in Iesus Christ with God, shalbe also partakers of those goodes which are in God, & as beloued children in Christ, heires of all their Fathers riches, which are infinite and incomprehensible. And therefore Paule saith out of Esaie: *That the eie hath not seene, nor the eare heard, neither hath it entred into the heart of man, what God hath prepared for such as loue him.* But those celestiall & inuisible, are not so apparent, and shine before our eies as earthlie & visible thinges, to

*From the greatnesse of an happy life.*

*1. Cor. 2.  
Esaie.*



*Of the second comming of Christ,*

*Apoc. 21.*

which we are too too greatlie addicted: and therefore the holie Ghost by Iohn, in the reuelation, helping the weakenesse of our iudgement, doeth liken the kingdome of God to a certaine great and large citie, which he doeth call the holie Hierusalem, whose gates are of precious stones and whose walles and streates are of pure gold, than the which nothing is more excellent in the sight of men. And he doeth also call that citie, (of the which all the elect shalbe perpetuall citizens) *Tabernaculum Dei cum hominibus, & habuabit cum eis, ipsi populi eius erunt, & ipse Deus cum eis erit: The Tabernacle of God with men, and he shall dwell with them, and they shalbe his people, & he will be their God.* Finalie, that there is the fulnesse of all felicitie, where God is al in all, in which place we shal know him pfectlie, euen as he is. And therefore true is that voice, which Iohn in his reuelation hearde from heauen: *Beati mortui, qui in Domino moriuntur: Blessed are the dead which die in the Lorde: Or, those are blessed, which the Lord at his comming shal find vigilant, wise, and sober.*

*From the greatnesse of Gods anger and the paines of Hell.*

Nowe, if nothing be more happie (as in deede nothing is) than to enioy the sight of the euerliuing God, and to be inheritours of eternall life: certainlie by a contrarie, nothing can bee imagined more wretched and miserable.

rable, than with diuels to be cast for euer out of the sight of God, into eternall tormentes and paines of hell, at whose verie remembrance, the diuel himselfe in an horrible rage doth quake and tremble. For sith God is altogether infinite, and his iustice incomprehensible, and sinnes be cleane contrarie to his vnspeakeable iustice, it must needs follow, that they also must be punished with eternall paines. And that this is true, our heauenlie Father sheweth moste plainlie in his onelie begotten Sonne, which for our sake he sent into the flesh, that he might take vpon him the fourme of a seruant, and suffer death for our offences. For the iustice GOD, for our sinnes in our flesh, did exact sufficient satisfaction: and his diuine pittie, an infinite mercie towards all the elect. And therefore the Sonne of GOD, of one substance with his eternall Father, and clearnesse of his glorie, was almost compelled to subiect himselfe vnder him, that so he might pacifie Gods anger, & publish his vnspeakeable mercie towards all mankinde: especially towards all them which would with a liuelie faith take holde of, and imbrace him. Nowe that the mind of man might conceiue the greatnesse of Gods high displeasure against our sinnes, the holie Scripture fetching similitudes from sensible thinges, doth



*Of the second comming of Christ,*

liuelie set the same before our eies : that so if our fleshie and flexible heartes giue any credite to the manifest worde of God, & be not hardened like stones, we might conceiue the greatnesse of the same. For Christ doth compare that eternal casting out of his fauour, to a verie darke prison, to euerlasting fire & vnquenchable, to extreme horreur, with perpetuall gnashing of teeth. And Iohn in his Reuelation saith, that the vngodlie shall be throwne into a fire lake full of brimstone, in which they shalbe continually for euer tormented : than the which mans minde can thinke nothing more horrible, more intolerable. All which Sibyl in her oracles comprehended in these verses translated out of Greeke.

*Math. 25.*

*Luke, 13.*

*Math. 13.*

*Apoc. 20. 21.*

*22.*

*Nec erit modus ullus eorum  
Ploratus, neque vox tristes distincta querelas  
Diuersas referet: verum sub nocte profunda  
Tartarea nigra, laniante dolore, profundum  
Clamorem tollent: atque in regione profana  
Ter tantum soluent, quantum fecere malorum,  
Igne confecti multo: tum dentibus omnes  
Stridentes, acri tabescent vique, sui que  
Optandum mori dicent, fugientque vocantes.  
Non iam mortis enim requiem, non noctis habebunt  
Multa quidem frustra supremi numina patris  
Orabunt: sed eos tunc auertetur aperte.*

*No*

Ne shal their woful cries haue end,  
Nor yet their earnfull plaints abroad  
distincted voices send:  
But weltering still in darkenesse deepe,  
in hell which still doth raigne,  
Shal lift their clamour from the depth,  
when they are pincht with paine,  
And in that wicked region  
Shall suffer smart, and such  
As equall shall be to their wicked  
deedes, and twice so much.  
Tormented still in hugie flames  
of fire, then shall they first  
With gnashing teeth quite pine awaie  
in paine, and parching thirst,  
Then shall they wish for death, and while  
they call, flee fast affright.  
Thus shall they neuer rest from dole-  
full death, and noisome night.  
And often to the Father high  
shall call, and sue for grace,  
But all in vaine: for from their cries  
he shall turne backe his face.

O that blindenesse of mans minde, and  
that mad doubting of these diuine promises  
of eternall life! O that hardened and flintie  
heart of ours, which is not moued, no not  
with these horrible threates of Gods heauie  
displeasure, but continuing securelie in all  
impie-



*Of the second comming of Christ,*

impietie, neuer asketh pardon for such wilfull offending, and amendeth euen as though the Scripture were but lies and these diuine oracles, prophane fables! For by those things which haue come to passe, and by true demonstration of Gods holie spirite, it is apparent, that nothing is more certaine, than that the ende of all thinges hangeth on our shoulders. Trulie great is the force of sinne, and maruellous is the rage of Satan in these latter daies, he endeuoureth by al meanes that possiblie he can, to bring the whole world into a desperate securitie of life, that so he may haue manie partakers of his tormentes in hel, from which there is no redemption. But how much better had it bene, we had either neuer ben borne, or at the least ben voide of reason, with beastes and serpentes, or else bene dispatched as soone as we were borne, if either we enioye not that place, for which we were created, or come not to the celestial Paradise, and to the mariage of our Spouse, our Lorde and Sauour Iesu Christ, where shall be the full abundance of all delightes, and perfection of all pleasure?

*An exhortation  
to watchfulnesse*

Wherefore, let vs cast from vs, both our carelessse securitie, and mistrust of the promises of God: let vs renounce the diuel, and al the workes of the flesh, which are not sufferable by the worde of God, and let vs listen to the friend.

friendlie admonition of our Sauour Christ,  
 warning vs in these words: *Take heede, lest at* *Luke. 21.*  
*anie time your minds be ouerladen with surfetting*  
*and drunkennesse, and cares of this life, and so the*  
*sodaine day of the Lorde take you vnwares: for*  
*euē as a snare it shall come vpon all which sit*  
*vpon the face of the earth. Be yee watchful ther-*  
*fore at all times: (and as Matthewe addeth)* *Math. 25.*  
*Because yee knowe not the houre in which your*  
*Lorde will come praieng, that yee may escape all*  
*these thinges which are to come, and may stande*  
*before the Sonne of man.* For if the comming  
 of theeues and stealers of our earthlie goods  
 be to bee feared, with howe great diligence  
 and watchfulnesse, shoulde wee seeke to e-  
 scape those enimies, which would spoile vs  
 of our eternall riches, and kingedome of hea-  
 uen? Heere we vse great heede and wifdome  
 to preferue our mortall bodies from hurte  
 and daunger: but to saue our soules which  
 are immortall from eternall paines in hel, we  
 are altogether carelesse and nothing circum-  
 spect. And yet more woulde it beseeme the  
 childrē of light to be more careful in seeking  
 and keeping those thinges which are cele-  
 stiall, than are worldelinges paineful in enri-  
 ching themselues with such thinges as they  
 are neither sure to enioy while they are aliue,  
 nor can assure them of anie ioye when they  
 are dead. Yea let vs thinke and perswade our  
 selues,



*Of the second coming of Christ,*

selues, that in the sight of God it is not shame full, but abhominable, that the elect or chosen of people of God, which shoulde be wise and circumspect, shall in this care be surpassed of wicked worldelings: and the more highlie we displease our God, by howe much the thinges which we so little esteeme, are more excellent than that which they so hunt after, betweene which (so surpassing is the treasure prepared for the godlie) there is no comparison. This exhortation though it pertaine to all men at all times, yet now especially in these dangerous daies, in which euery where we see so many by sodaine and strange death to be taken out of this worlde: and because euery man shall die (though the certaine houre and daie none doth knowe) and shall either wofully be sent among the diuels into hell, or ioyfully bee receiued into the fellowship of the faithful into heauen.

Wherefore, sith the spirite in the faithful is willing, but the flesh very weake and blind in heauenly thinges, we are to beseech our heauenlie Father in continuall praiers, that by his holie spirite he would dailie more and more encrease and strengthen our weake & feeble faith. And therefore we heartilie desire thee, O eternall Father, that thou wilt not vtterlie breake vs, though we bow not as we should, neither deale with iustice, though we  
do

doe not our duties, according to thy will:  
but keepe vs good God in thy welbeloued  
Sonne, illuminate our mindes with thy holie  
spirite, by which we may be prepared to all  
good workes, in the holinesse, and newnesse  
of life: that so with Paule wee may desire to  
leauē this worlde, and to be with Christ, and  
so in the comming of the Lord, being found  
readie with oile in our lampes, and adorned  
with our wedding garments, we may finde  
entrance to the Lords marriage, which thou  
for thy Sonne, and his beloued spouse the  
Church, hast prepared, and appointed from  
the beginning of the worlde. To thee

therefore, O heauenlie Father, to thy on-

lie begotten Sonne, and to the holie

Ghoste our comforter, bee all

praise, honour, and glorie,

for euer and euer,

Amen.

**Certaine**



*Of the second comming of Christ,*

**Certaine verses of one Sibyl**

a prophetis among the Heathen, liuelie  
*depainting, and confirming brieflie that which*  
at large hath ben handled in this Booke,  
*and for their excellencie translated*  
*out of Greeke into Latine, and*  
*now Englished.*

**O** Happie folke, whom God shall finde  
at his returne awake,  
It teacherh all to looke about,  
and drouisie sleepe forsake.  
For timelie in the morne, or late  
at night, or in the none,  
H'ill come, I know full well, h'ill come,  
though none can tell how soone.  
When slouthfull men shall soundlie sleepe,  
at noone as in the night,  
The starres of heauen from euerie coast,  
will shewe themselves full bright:  
The yeeres approching to an end,  
with torches twaine also.  
Then from the cloudes, in heauenlie couch,  
the Thesbite eke will goe  
Into the earth, and shewe to all  
the world the threefold signes  
Of their destruction. Wo be vn-  
to them whome that day findes  
With childe to be, or with their milke  
to nourish infantes yong,

Or which do well, and rest themselues  
by watersides along:

Wo bee to them which see that daie.

For all the world about,  
From East, to West, from South, to North  
and euerie where throughout;  
Shall darknes be, no light at all.

Then flaming flouds from skie  
Shal flashing come in furious wise,  
and euerie place destrie.

The earth, and Ocean huge, and Pon-  
tus purpled ponds and lakes,  
All springs, and riuers swift, and cru-  
ell *Pluto*, hee which takes

All thinges, and pitties none: the heauens  
aboue, their lights and all

Must needes consume for aie, their forme  
being lost. For downe must fall

The stars being pluckt from skie. And mor-  
tall man shal gnash his teeth,

When boiling flouds, and flaming fire,  
and brimstones heate he seeth,

And all thinges to be hid with ash-  
es pale, on burning ground.

The elements all, farre out of course,  
at that time shalbe found,

The earth, the aer, the pole, the sea,  
the light, the night and daie,

The birdes then shall not with their wings  
cut skies and flie awaie:



*Of the second coming of Christ,*

Nor then as once in saltie seas,  
shall scaled fishes :skip,  
Nor through the streame with lading freight  
shall passe the gallant ship.  
Nor men shall set their oxen then  
to plough the fallowe ground,  
Nor woods then beaten with the winde  
shall yeelde a whistling sound:  
Into one heape shall all thinges then  
be blowne. And then Ekai,  
Cromiel, Vriel, Samiel,  
and Azael, which are  
The Angels good of the immor-  
tall God, and know the thing,  
That euerie man hath done, shall raise  
all soules, and also bring  
Them to the dreadfull seate of migh-  
tie euerlasting God,  
Their iudges for to be. For he  
which made all thinges alone,  
And onelie, he omnipotent  
doth still continue one,  
And iustlie he to iudge mankinde,  
in iudgement seate will sit,  
And then will he to bodies dead  
giue life, and also it,  
Which lacked breath, shall sprite receiue,  
and speach, which could not speake:  
The sides shall haue both flesh and bone  
which feeble were and weake,

And

And former strength, and veines, and skin,  
and heate which first they had:  
So earthlie bodies aptlie knit,  
and with their members clad,  
One day shall raise to life againe.

*And a litle after,*

And then the Lorde of Sabbath, he  
which makes the thundring sound,  
Shall quite cut off the destinies,  
and raise the dead from ground,  
And sitting in his statelie throne,  
shall place a piller greate,  
To which with Angels Christ will come:  
and he shall make his seate  
On the right hand of that same throne:  
the liues of all to iudge,  
Both honest and vngodlie men.  
And then will thither trudge  
That auncient friend of God almight,  
Moses, with flesh newe clad,  
And Abraham the great will thi-  
ther come and that full glad:  
And Isaac, Iacob, Daniel,  
Elias, and Iasus,  
Ambacom, Ionas, and the rest,  
which those idolatrous  
And wicked Hebrues did destroie.  
Then sitting so he shall



*Of the second comming of Christ,*

Straight sentence giue, from iudgment seate,  
 and so condemne them all,  
 Which after Erem were, pernicious  
 Iewes to haue the prise,  
 According to their workes: and for  
 their naughtie life likewise,  
 To liue, and rue the paines. The wicked  
 so in streames of fire,  
 Which neuer will be quencht, shall plunged  
 bee (such is their hire.)  
 The righteous ay inioieng rest,  
 the wicked still shall mourne,  
 And waile the foule and filthie factes,  
 Which they haue done beforne.

*And by and by,*

But those which well haue done, and liue  
 vpright with conscience pure,  
 Whose chiefe delight was godlines,  
 and therein did endure:  
 The Angels they shall bring such men  
 by boiling streames to light,  
 And giue them all a quiet state,  
 and place them in the sight  
 Of mightie and immortall Ioue:  
 where milke and honie flowes,  
 And wine from fountaines three: and voluntarily  
 there growes,  
 From ground all kinde of fruite in heapes,  
 there needs no hedge nor ditch:

They

They vse one fare, and eate one foode,  
there euerie man is rich,  
No poore man there, nor caitife churle,  
nor cruel tyrant one,  
No seruant vile, no master proude,  
superior there is none:  
No glorious King maie there be found,  
nor captaine braue and stout,  
The state is one, all men are like,  
of all the Saintes throughout.  
And no man there can waile the night,  
or saie the daie is past,  
Nor wish for light againe: nor time  
is there, nor eares which waste  
And weare the life of man. No sum-  
mer hot, nor winter colde,  
No spring, nor withering time: nothing  
can there be bought or solde.  
No marrieng there, no murthering men,  
no birth, nor burieng daie,  
Their state is such, God hath decreed,  
they shall remaine for aie.

**Praised be God.**

**M 3**

**To**



28 *Of the second comming of Christ,*  
To his assured friend Tho-  
mas Rogers, Scheltco a Geueren wi-  
sheth saluation in Christ.



Y your letters I perceiue, be-  
loued in the Lorde, that you  
through my booke, which I did  
publish in Latin for the benefit  
of the learned, & you did Eng-  
lish for the profite of your zealous Countrie-  
men ignorant in the Latine tongue, haue cō-  
ceiued a better opinion of me and my know-  
ledge, than either I doe looke for, or in deede  
is requisite. For I see no such giftes in my self,  
as you friendlie do ascribe vnto me, and I ex-  
ceedingly do wish. I would in deede (if in the  
setting fourth of that worke, I had followed  
the counsell of *Horace*, who commendeth ra-  
ther a differring than a rash doing of things)  
I would, I say, haue written the same more  
plainly, copiously & orderly, than I did: but  
it was with me as with those, which hauing  
found a goodly & precious thing, cānot with-  
out imparting the same to others, long keepe  
it secret, that so together they may enioy the  
same, and reioice. For many things are in this  
booke, which sure I am, I neuer read, and as  
certaine, I neuer hard of any. And therefore as  
euerie man commends his own, so in mine o-

pint.

pinion, for the inuention, mine were commendable. Thence it was that those thinges, which particularly I had pondered in my minde, and gathered confusedly in the space of three moneths, I could not choose, but generally, for the commodity of all Christians, especially for the comfort of our Church, the visited with the plague, publish and set in print. But seeing that manie learned and zealous men doe allowe the worke, and you so like it, that you both loue mee, as I knowe, therefore: and haue drawen it into English, for a more generall commoditie: I am so far from repenting my publishing thereof, that I greatly reioice and praise God therefore, which by the mouth of babes and yongones, sometime wil haue his glorie to be set foorth.

There bee which reiect that saieng of *Elias*, concerning the sixe thousande yeeres of the worldes continuance: and they, because I haue vsed his wordes for an argument, although not the principall, doe not so greatly therofote account of my booke. Whose words haue made mee the more deeply and throughly to consider of this matter: in study whereof, many diuine and celestiall cogitations came into my minde, which as I haue vttered to some godly and learned men in familiar talke (who exceedingly do like the) so I cannot choose but impart them to you,



*Of the second comming of Christ,*

being mine assured friend, both to confirme our friendship, and to encrease our faith about the eternall prouidence of Almighty God. And that was it, which made me, when we were together, to demaunde when you would returne, and since your departure to wish the same. But for that I see, which I am sorie to heare, by your letters, that you be out of al hope to returne by *Emden* into *England*, I wil not let to vnfolde that by writing, which by words I was minded to haue vttered, if wee might haue mette, that is, as I may for my businelle, to confirme the wordes of *Elias*. I will alleadge such prooffe, as were not his to be read, yet by that which I bring forth, it shalbe euident, that this his opinion of the fixe thousand yeere of the worlde, is not onelie auncient, but also credible, confirmed by the testimonie of Scripture, and comprehended in the wordes of the creation mysticallie, obseruing the true sense of the wordes.

For if you diligently consider and cal into minde the workes which God did in euerie of those daies, & compare them orderly with such things as haue hapned in the fixe thousand yeres of the world, you shall easily perceiue greate mysteries to lie vnder those words, & to bee propheties of thinges done from the beginning of the world, vntill the

con-

consummation of the same, as also manie stories of the old Testament are types and figures of things to come. So that we may wel say, that the Lord God (with whom no time is to come, and all thinges which shoulde be, were vndoubtedlie in the creation of time present, & afore his eies) woulde foorthwith that the beginning of all things shoulde bee the signifieng of some thing, that so the beginning, middle, and end, answearing to the first signe & last, & the framing of the world should meete together in one, and breake off, as if they were but one. And that these thinges are so, I minde (by a comparison of thinges done euery thousande yeere in the Church, with the works in euerie day of the worldes creation) brieflie to shewe in this Epistle, for at large I cannot, being let by other businesse at this time.

Among other things straight after the beginning (saith *Moses*,) *The earth was voide, &c.* This you see doth wonderfully answere ynto the state of *Adam*, and his posteritie, which by the breaking and disobeyeng the commaundements of God became earthlie, destitute of all goodnesse, and in darknes for want of his grace. Notwithstanding through his wonderfull mercie, God by the promise of the seede of the woman to come, which was Christ, created a new light in *Adam*, and



separated the children of light in the posteritie of *Seth*, from the children of darkenesse in the progenie of *Cain*. These things were done in the first thousande yeeres after the manner of the creation of the first day, when light was made, and darkenes separated from the same, &c.

In the second thousand, the floud came, and all the earth was couered with water: so that the worke of the second daie, when God parted the waters asunder, is not vnlike the time, when God, after the floud, in the second thousande yeeres of the world, reuoked the waters from the earth. For where a diuision is made, there was a confusion first. In the second millenarie there was a confusion, first of matrimonie betweene the sonnes of God, the Church: and the daughters of men, the Heathen: Secondlie of elementes, by the floud: Thirdly, of tongues, at the destruction of *Babylon*. Of these confusions afterwarde a diuision was made, as was the element of water, from the water aboue the firmament, in the second daie of the creation. For *Noe* & his familie being then the Church, were separated from the wicked world: and for the confusion of tongues, a diuision of nations was made.

But as the thirde daie, God separated the waters, and the earth, and made the earth to bring

bring fourth greene hearbes and seede : so likewise in the thirde millenarie of the world, by the visible signes of the sacred covenant made with *Abraham*, & many yeeres after by the solemne publishing of his commandements in mount *Sinai*, the Lorde God made a separation of wauering, troublesome, and vngodlie men, as it were of waters and drie grounde from the earth, fruitfull and greene with hearbes and seede, that is, from the Iewes the chosen and holie people of God, which hee (as the sacred verses doe witnesse) in those daies before all nations had maruellouslie adorned and blessed with manie godlie Patriarches, Prophetes, Priestes, Captaines & Kings, with *David* and *Solomon*, that so they might aboue all people flourish in well doing, or might be as a tree of life planted by the springs of water, whose fruit is ripe in due season.

But at length in the fourth daie the Lord made two great lightes, to wit the Sunne and Moone. And so likewise in the ende of the fourth millenarie or thousande yeere, our most mercifull Father caused the Sonne of righteousness, which was Iesus Christ the onelie begotten Sonne of G O D, the true Sonne of our iustification, and the brightnes of the Father to appeare, which by his eternall & euerlasting light, & the clearnes of the  
starres



*Of the second coming of Christ,*

starres of Heauen, which are his Apostles and Doctours of the Church, caused the Moone, that is, the Church to shine in the night, that is, to the Gentiles sitting in darkenesse. Here more would be said, which I passe ouer in silence, because I must be short, leauing them to your priuate consideration.

That the Lord God the fift daie did create sundrie & diuers kindes of liuing creatures, of fouls, & fishes in the raging sea, & aër, that very aptly agreeth with the fift millenarie of this troublesome world, which is compared by the Prophets, & in the Reuelation to the sea. For in that were manie dragonish authorities arising from the sea, like monstrous & greedie whales, to the persecuting and deuouring of good fishes, which are true seruants of God. Likewise in the aër were many fouls, that is filthy heresies, seeming through pretence of holinesse to flie as it were into heauen. Finally, at length that King of Locustes, that damned sonne with his horrible crue of Locustes ascended out of hell, and obscured the Sunne of righteousness, which is Christ, or his Gospel.

Finally also the creation of the sixt daie doth notably aunswere in a spirituall sense to the sixt millenarie of the world. For as the Lord God the sixt day created all the beastes of the earth, according to their kinde: so in  
the

the sixt thousand yeere, what by the diuelish traditions of the Turke, and the poisoned errors of the Pope, the whole world became wild and beastleie, ignorant without knowledge, and sauage without vnderstanding. But hauing created the beastes of the earth, at length man was created after the image of God, appointed Lorde ouer all beastes, & made possessor of Paradise. So likewise, through his vnspeakable mercie in the middle of the sixt millenarie, G O D made men being beastleie, reasonable; being foolish and superstitious, wise & zelous: & so made them Lords ouer the beastes of the earth. For hee deliuered the worlde from the barbarousnes which it was in: hee bestowed vpon man a plentiful knowledge of all sciences & tongues: & which more is, afore the euening, at which time his Sonne shall returne to iudgement, he hath expelled vtterly the grosse darknes of the Popes religion, and hath inflamed in man the true light of his euerlasting trueth, that that image of G O D, by the faith in Christ, here in this world restored, may at the length be made perfect in heaue, where all the faithfull as it were maisters of all things, shall with Christ the Lorde enioy the euerlasting pleasure of celestiall Paradise. And that shall be afore the twilight of the Sunday, which is called the Lords day: for when the Sonne of  
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*Of the second comming of Christ,*

righteousnesse in the day of iudgement shal appeare, the godlie shal be raised to the celebration of that eternal Sabbath, but the wicked by the horrible sentence of their terrible iudge, as it were by a fire & glittering sword, shall by force be expelled from the fruition of Paradise, & that because, through the instinct of Satan, contrarie to the commaundements of almightie God, they would wilfully eate of the tree of knowledge of good & euill, & haue refused the tree of life, which is Iesus Christ, the taste of whom is eternall life. Howe true this is, you may easily perceiue, if you consider how infinite the nūber is, which are vainely profound in prophane knowledge, and how fewe there are which wholly addict themselues to the studie of Christianitie, which especially consisteth in the loue of God and our neighbours.

So that to conclude, by those thinges which I haue breefly saide, and woulde at large haue vttered, had not my businesse at this time ben the greater, you may perceauce, that the mysteries of thinges to come contained literally vnder the verie words of the creation, are no lesse, than are those comprehended in the other stories of the olde Testament, which are shadowes of Christ. And wee also see, that all the prophecies of Christ, of his kingdome, and of the Empires  
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and externall gouernementes, are prefigured vnder outward thinges, whereby it may be gathered, that the whole world, and what els loeuer is and may be externall, is onelie a thing accident, & signifieth the substance of some things in deede or spirituall operation. I saie moreouer, that he litle profiteth by reading the Scriptures: which looketh onelie vpon the letter: and yet I am not of opinion, that all thinges are to bee expounded mystically: for sometime to confirme some principall point of Christian religion, an interpretation must bee made according to the true sence of the wordes, without Allegories: & yet are many things of that nature, that no way they can be vnderstood, without applications, figures and mysticall speaking.

These things, because I cannot haue your presence, I haue thought good to communicate with you by writing, which I beseech you accept in good part. Me thinkes by your letters that you are perswaded I haue published some other Bookes, which is not so. But I haue conferred with diuers godlie men about these and other matters, which I haue thought vpon, & they haue earnestly gone about to persuade mee to put them foorth in print. But my profession being the ciuil lawe, my businesse great, and the doing of them as they should requireth long time,  
great



*Of the second coming of Christ,*

great leasure, and much studie, I cannot satisfie their desires, for I cannot doe as I would. Yet I haue not long since published certaine positions about the twofolde kinde of particular iustice, to be disputed vpon in the open assemblie of preachers with vs, which disputations, being then hindered through the examination of young Diuines, was deferred a lōg while, of which you shal receiue a copie or two with these letters. Accept them I pray you: and beare with my rude writing. For I ensure you, I had no leasure to write my letters againe. And so fare you hartlie wel, deare friend, and doubt you not but as I well perceiue you loue me, so  
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FINIS







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